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**RADIO TALKS
TO YOUNG PEOPLE**
WITH QUESTIONS AND ANSWERS

REV. DANIEL A. POLING, D.D., LL.D.

RADIO TALKS TO YOUNG PEOPLE

WITH THE QUESTIONS AND ANSWERS

BY

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INDEX COMPILED BY

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RADIO TALKS TO YOUNG PEOPLE
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To the
Memory of

DAVID METZGER

*beloved friend, inspiring teacher, who
lives again in thousands of men and
women who were taken captive for the
truth by his genius for friendship*

INTRODUCTION

THE ROMANCE OF RADIO

“Eureka, Eureka! I’ve got it! I’ve got it!” It was the roar of the lad of the family coming down from his room on the third floor. “Got what? The smallpox, or only the measles?”

For weeks odd-looking packages had been coming to the house and had been carted to that third floor back. Strange poundings and hammerings had from time to time, night and day, burst from its inner recesses. What was doing? Something was *in the air* and the lad was trying to get it out, and his “Eureka” simply meant that success had crowned his efforts.

That was in the early stages of radio, only a comparatively few short years ago. Who would have dreamed then of the marvels which have since been attained! Who will ever forget that first thrill in those early days when the ear-phones were adjusted and the voice perhaps of a friend came over the air in song or address? Most of us are blasé now, but some never have lost that feeling of wonderment, that sense of awe in the presence of the marvelous, or of that which is not understood. All hail to the man who dreamed that talking into a little round disk would set in motion an air wave that would reproduce every word, every intonation of the voice, even a

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scarce audible whisper, a hundred, five hundred, a thousand miles away!

Radio is the very height of romance. All honor to the men who patiently struggled with the problems through repeated failures and discouragements until victory was attained and man had made another advance in his mastery of the forces of nature.

The rapid growth of the radio industry is one of the features of its romance. From a few receiving sets three or four years ago it has developed until at the lowest estimate there are now five million such sets throughout the country, and five listeners for each set is probably a fair average. Thus, when the President of the United States wishes to speak to the people of the land he can do so without leaving his own study, and with the proper hook-up of stations at least a fourth of the people are within sound of his voice. Surely the age of miracles has not passed!

“Will the broadcasting of religious meetings injure the church?” is a question frequently heard. History shows that whenever a new invention is produced, such as a labor-saving device, many pessimists arise to declare that it means the loss of employment to thousands and perhaps millions of people, and that calamity will follow in its wake. So the pessimist says that broadcasting religious services means that in a few years this will take the place of the church and will do away with the need for it. “Especially will it work havoc to the country church, which has been the backbone of the church life of the nation.” “For,” says this dire prophet,

“how can the country pastor expect to compete with the great city preacher whose voice is brought directly into the home of the country parishioner, who can thus get a regular church service without harnessing Old Nell or getting out his Ford, and traveling a number of miles it may be to his country church.” “Or,” says this same prophet of evil, “how can the pastor of a small church in the city, himself not so well equipped, hope to continue to draw people to hear him when by turning a little knob they can hear this same great preacher in their own homes?”

It goes without saying that no one to-day can predict what the future has in store, but it is safe to say that so long as human nature is what it is the radio service never will take the place of the regular church with its many-sided ministry. It may, and probably will, cause changes to be made, but these, whatever they may be, will prove for the better. The Word says, “Not forsaking the assembling of yourselves together.” The picture of the man in dressing-gown and slippers, lying perhaps on a sofa in his comfortable home, listening to the radio service, may to some be a very alluring one, but it is not a condition most conducive to the development of the larger spiritual life. It would be a sorry day indeed for this or any other nation, if the radio were ever to take the place of the church. The experience thus far is directly contrary, for it is very clear that when properly used the radio is a source of help and strength to the church. The testimony is overwhelming that some who have neglected the development of their spiritual lives have, by lis-

tening to the radio services, been aroused to their neglect and have sought the fellowship of the church. Many who never have darkened the door of a church have been awakened to their need and have become regular attendants. Others have found Christ by listening to the singing of some hymn long forgotten, which they had learned at mother's knee. Instead of opposing the growth of radio, the church should welcome it and seizing upon this marvelous invention use it to broaden its work and to arouse new interest.

The radio is also proving a conserving force. There is a constant movement from the country to the city, and when one living in the country has heard the voice of some preacher over the radio and has become interested, later, upon going to the city he looks up that minister and in many cases is then led to join the church.

Another way in which the radio is proving of help to the church is in its use of radio speakers and musical artists, especially in the Sunday evening services. It is natural for one, after hearing the voice of a radio artist for many weeks, to have a strong desire to see the singer face to face. There are churches in New York and vicinity that have increased their evening congregations many fold by securing the artists used by the Federation in its regular broadcasting work. Some churches are putting on these different artists every Sunday evening throughout the season and the people are coming, first perhaps out of curiosity, and then, finding a warm welcome and something responding to the need of their hearts, have become regular attendants,

and frequently have united in the fellowship of the church. Possibilities in this connection are only now beginning to be understood.

The testimony of a deputy police commissioner of New York was to the effect that the radio religious services of the Federation had been of very great help in the lessening of crime, and he cited cases of those who listened in every Sunday afternoon who never go to church and who from the nature of their work or of their conditions would never attend religious services.

The radio adapts itself to the varying needs of man. Word comes from fire houses, police stations, from pool rooms, from homes for the aged, reformatories, penal institutions, from places distant from any church privileges, telling of the help received. Letters have been received by The Greater New York Federation of Churches from four countries, 31 different States of the Union, a thousand cities and towns, and from hundreds of miles at sea, testifying to the perfect reception of the regular religious services broadcast by the Federation.

Are these radio religious services appreciated? Listen to a small part of the testimony culled from many thousands of letters received:

"The young men of our town clubbed together and had a radio put into the fire house, and on Sundays they crowd the place to hear the service."

"I do not have much chance to go to church so on Sunday I get the dinner over early, put the baby to sleep, then I am free to enjoy your service."

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“There is a pool room in our little town, and the proprietor has a radio. Every Sunday afternoon his place is full of men, some of whom, I am sorry to say, never step inside of a church, yet when your service starts they all listen attentively and respectfully.”

“For earth and heaven’s sake don’t give up these services! What a lonesome Sunday that would be for us working people! What else could take their place? What could bring more peace and contentment to the mind and body?”

“We live seven miles from the church, in the lonely woods, and need your services.”

“We live in the mountains of Pennsylvania, three miles from the nearest church, and there we do not have a minister in the winter, and many times our roads are impassable on account of snow or mud; but thank God for the radio and the good people who are doing so much for us who cannot get to church. It has been food, and O we need it so much!”

“It would certainly do your heart good to see the old people [in a home for the aged] waiting in the living room on Sunday afternoons and on Thursday evenings. One old lady is blind and she waits each time with lit-up face to hear your voices.”

One man writes that he has connected his entire village of about 400 population to his radio set and supplies the programs to 29 loud speakers, 12 phonographs, and 11 head sets with radio. He has run the wire to 53 homes, to the fire house and club house, 85 homes out of 107 in the village have radios.

When The Greater New York Federation of Churches began the broadcasting of religious services there was a grave question as to whether people would "listen in" to a service of that kind, but when it was undertaken the response was immediate and most encouraging. For more than three years now this work has continued and grown. Starting with a single service of an hour's duration each week, it has developed now to ten services per week throughout the year over different stations. A few rules were found necessary: Such broadcasting must be for all the people, not for those of any particular sect; it must be free from propaganda; the realm of controversy must be avoided; the aim must be to present a helpful, uplifting type of service, that any one listening in would be aided in facing life's duties in a courageous way. That aim has been kept steadily in view. Certain features have proven unusually attractive. The revival of the old hymns of the church as presented in the "hymn sing" each week has met hearty response. Another one of the later features has been the morning radio family prayer service, broadcast each week-day. This has met a large felt need. In many homes the family altar had broken down, and this morning service has led to its rebuilding.

All this radio work the ministers of the city have most loyally supported, giving of their time to be present and lead in sermon, address, and devotions. Church singers and artists have assisted in constantly increasing numbers.

Note a few of the figures for the year 1925:

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237 religious services were broadcast during the twelve months by the Federation: in these meetings 374 different ministers, Federation Secretaries, soloists, church singers, and instrumentalists were used 2,292 times. Of these, 108 were ministers representing 14 different denominations; there were 68 soloists, with 78 instrumentalists; 114 vocalists, comprising 8 quartets and 7 ensembles.

One of the later developments has been the Young People's Conference which was begun in December, 1925. It was felt that a seen as well as an unseen audience would be of assistance in giving strength and direction to this conference of young people. Arrangements were made for holding it in the Marble Collegiate Church, at the corner of 29th Street and Fifth Avenue, New York.

There is a special attraction about this church from the very fact that it is the oldest existing Protestant church in America and in its early days was known as the Dutch Reformed Church. The following is taken from a recent article in one of the New York papers:

"In 1609 Hendrick Hudson entered New York Bay and sailed up the river which now bears his name, and in 1614 a trading post was established on Manhattan Island. The early settlers held services each Sunday until 1628, when the first minister arrived from Holland and organized the church now known as the Collegiate Church of New York City, of which Governor Peter Minuit [he who, three hundred years ago, purchased

Manhattan Island for twenty-four dollars] was the first elder."

The attractiveness of the place of meeting, however, does not explain the success that has attended the Conference from its first session. The Federation was fortunate in securing Dr. Daniel A. Poling to be the speaker at these conferences. Dr. Poling is unusually fitted for this special work. His personality, experience and training appeal strongly to young people. Besides holding many other positions of trust and honor, Dr. Poling is the International President of the Young People's Society of Christian Endeavor, and has come into contact with the leaders of young people all over the land as well as across the water, so that he was the natural choice for this very difficult task. His ability as a speaker and as an answerer of questions has been tested to the limit and the result is a demonstration of unsurpassed success.

In the carrying on of this conference the *impossible* has been accomplished. To get an audience of young people at 2.30 Sunday afternoons in New York City "could not be done." The radio carried out the call and invitation and the young people responded. They came singly and in companies—delegations of from 25 to 300. They came from the Greater City, from up state, from New Jersey, and over a hundred in a body from Pennsylvania. They came until they crowded the great auditorium to its doors. A thousand boosters were enrolled, and the radio bore the message of the conference to an unnumbered multitude each Sunday afternoon.

The addresses in this book are the ones given at

that hour with the questions and answers. They were published each week by the *Christian Endeavor World*, which whole-heartedly endorsed the movement.

If one were so foolish as to venture upon prophecy he might attempt to indicate what will take place in religious broadcasting in the next few years. It is not unthinkable that there may develop a man of unusual powers as a prophet of God who will, at the proper time each week, speak to the people of the entire country from a central station, bringing home the truths of morality and religion. There will be waiting congregations as well as smaller groups in homes and other places to hear his message. This will not interfere with the regular preaching services in the church nor with its teaching function, and certainly not with its great social welfare activities. Such a program, if rightly developed, would prove a tremendous offset to crime and other unrighteous conditions. The very novelty of the plan would appeal. A man with such a congregation would be spurred to highest endeavor, and, like the prophets of old, would summon the people back to God. To be sure, he could not be a sectarian or a denominationalist, but he could preach the great verities which are so much needed. When the recent developments of radio are considered, such as the communication between Great Britain and America, is it beyond the realm of possibility that these messages could be heard around the world—and that this might lead to the adoption of a universal language? In fact, when one throws down the reins

of his imagination there is no limit to the possibilities of this marvel of marvels that we call radio.

WILLIAM B. MILLAR,
The Greater New York Federation
of Churches.

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**RADIO TALKS
TO YOUNG PEOPLE**

RADIO TALKS TO YOUNG PEOPLE

READY! GO!

I remember meeting some years ago a gentleman who had just come from Yellowstone Park. It was mid-August, but he had a terrible cold. He had gone into the Park with light clothing and no overcoat. Leaving Chicago during a sweltering week in July, he had thought it a ridiculous idea to burden himself with extra garments, and so came to the higher altitude unprepared. "My whole trip was spoiled," he said to me, "because I was uncomfortable every minute of it."

I have just read the lengthy lists of articles, the long statement of equipment, carried by the Roosevelt expedition into central Asia. What an expense these young gentlemen went to to get ready for the weather and the dangers of the Himalayas! I have long dreamed of a trip from Edmonton to Athabasca, down the Athabasca River to Athabasca Lake, in through the mighty rapids to Great Slave Lake, across the northern arm of Great Slave Lake to the Mackenzie River and down the Mackenzie River far within the Arctic Circle until the front is reached, where the head waters of the Porcupine are scarcely sixty

miles to the west, then a portage and down the Porcupine through the tundras of northeastern Alaska from northwestern Yukon territory to the mighty Yukon River, and out to the Bering Sea at Nome, or back to Dawson and out by the White Horse Rapids. I have studied maps, and read books, and talked with travelers, trappers, prospectors, and guides who are acquainted with various sections of the journey; and there are times when I almost imagine that I have already made the trip; and yet each year some new necessity appears, and until we start I shall be adding to the equipment. I anticipate a marvellous experience; but it would be certainly most uncomfortable and perhaps tragic, were it to be attempted without adequate preparation. For instance, mosquito head-nets are absolutely imperative for all northerly forests, and any blessings that may come in shooting rapids would be turned to a curse, should an incompetent guide be secured.

But I know a greater adventure than the one I have just suggested—life, life, your life and mine. Open country and timbered, smiling vales and flowering mountains, cooling winds and scorching suns, with currents, too, fiercer than those of the Athabasca. We get ready to go to the Yellowstone; we give a dozen hours to making our lists for Alaska and Europe. But many of us rush out into life bare-headed and without a change of linen. Get ready, young man, young woman!

Last week a prominent citizen in a great capital died. He was only a year beyond sixty. His venerable father, with the weight of ninety win-

ters scarcely bowing his shoulders, stood above the casket, and whispered to a friend, "And I am still here!" And the friend knew that the son had in reality committed suicide. He had undermined as clean and strong a body as ever God gave, by living the life of a roisterer and glutton. The blessing of a glorious body became a curse. Get ready; get ready, young man, young woman. If you would live to be ninety or a hundred, and ninety instead of sixty-one, get ready.

Before my desk stands a young father who lacked both funds and determination to complete his college course. It was the lack of determination that proved fatal. He is in an agony of reproach now. He finds half a dozen doors half opening to him and closing, half opening because of what lies behind them; he is only half ready. If you are satisfying yourself with the idea that you can shuffle along and get where you are ambitious to be, then either your ambitions are poor things or you are doomed to a sad awakening. No man ever shuffles very far, except in vaudeville; and not many of you look like "acts" of that kind. Get ready! But let the employes be divorced from the audience.

A friend of mine, a professor in an Ohio college, said this summer: "Half the college students have no business in college. They are wasting their parents' money; their and our time, and this institution; and they are keeping worthy men and women out." I repeated the statement to a New York friend, who smiled and replied, "Only half!" It takes more than tutoring-schools and proms, fraternities and week-end

visits to the city, watching eleven other men play football, and compelling shivering freshmen to sing "Home, Sweet Home" with their heads immersed in a bathtub, more than all of these, to make a four years' college course worth while. And you know, of course, that I might have said much more. But get ready! You can prepare for life without a college education; many men have had to, but observe, please, that I said, "They had to." They did not refuse a college education, neither did they abuse one. A college experience is an inestimable blessing unless a young man or a young woman makes a curse out of it.

Get ready for business. Get ready for citizenship. Great enterprises growing up through unexpected opportunities have made slaves out of those who should have been their masters, made slaves out of them and broke them, because those who should have been the masters were inadequately equipped for their unforeseen prosperity. And the blessing of democracy becomes a far greater curse than absolutism, freedom an infinitely crueler fate than slavery, when the freedman is ignorant of the rights of others and unwilling or unable to accept his obligations while he lays unrestrained and gluttonous hands upon personal liberty.

Get ready, young man, young woman. Get ready to be a husband and a father or a wife and a mother. A cooking-school will do more in ten lessons, far more, to promote domestic felicity than a hundred bridge-parties. It is said that man's heart is reached through his stomach; and

at any rate dyspepsia, however acquired, is not conducive to marital happiness. Is the life you are living preparing you for the greatest thing in the world, love, love with all its accompaniment? Some day I wish for you your baby's tender hand within yours and that little bit of heaven here below called "home," that dearest boon, life's fondest blessing. But for some even that has become a closet with a grinning skeleton, or a chamber of fretful complaint, or a gilded lie.

Get ready. Get ready, young man, young woman. Ah, yes, get ready, all of us! Get ready to live like Christ's followers in a world that has spent too much time in scheming and stealing and hating and killing. Get ready to help realize in social and industrial, in international, in all other, relationships the yet unrealized sweetness and light and infinite glory of the Sermon on the Mount. For, sir, with reverence let me say it, when that blessing beyond all blessings is left as an easy recital of hurrying lips, a mere confession of superficial speech, it becomes a blasphemy; and hear Him say, "Woe unto you, scribes and Pharisees, hypocrites."

Get ready. Get ready for immortality.

Again I see my northern bird in its gilded cage. Some day, at the dawn, perhaps, I shall find the door of my earthly cage open; and I shall plume the wings of my soul for distant flight. Into the unknown then I shall wing my way down the horizon of my last and great adventure. To some, when that day comes, the mystery is filled with bewilderment; they flutter feebly, and fall in terror or dismay. But I shall hope, ah! I shall

hope, within the narrow limits of my present span, to develop my faculties, to nourish my humble powers, to prepare my soul, so that when the door opens I shall be glad and ready, and shall enter the unknown with confidence, and shall greet my freedom with a song.

As to this Young People's Conference, which has been announced as for all young Americans and their friends, and which hopes to face fearlessly and hopefully and constructively the most vital problems and aspirations of youth, may it have a universal ministry. If it makes better citizens, finer young men and young women, if it sends neglectful Catholics to their cathedrals, forgetful Jews to their synagogues, and indifferent Protestants to their church, we shall be glad, and we shall trust the Spirit of truth to complete the good work begun.

THE QUESTION PERIOD

What is this conference? Please explain just what you hope to do. I am a father with serious home problems. I should be interested if I felt you were trying to meet my situation.

I am a father, too, seven times, and I intend to do my level best to meet just your situation. This conference hopes to do just what my remarks indicated; it hopes to face all the aspirations and problems of youth. All fathers and mothers can make their contribution, too, and we shall count it a great privilege if they will invite us to help them.

What is your honest opinion of this generation of young people?

I think as much of this generation as I did of the preceding generation; and that is saying a great deal, for I belonged to that generation. I have as much confidence in this generation as in any generation which is to come. It faces a more difficult situation than any other generation ever has, and unfortunately for it parents generally are not on the job as parents used to be. Give youth a proper example, proper instruction, and they will not often go astray. I have the earnest conviction that youth, if given leadership from the rest of us, will do the business of the world as youth always has. Stop slandering youth!

My parents are unable to see my viewpoint. Mother would be able to if it were not for Father; but when she weakens a little, there is a family row, and Father wins.

That question is a dead-honest question. I would say first of all, try to see Father's viewpoint. Try to see your parents' viewpoint. Go to Dad some day, and say, "Look here; we are not getting on very well with this problem." He may be reasonable, more reasonable than you may imagine. It is a tragedy, though, for a father and mother to disagree in the presence of their children. Whether Dad wins or Mother wins, the child is bound to lose.

What is your opinion of the Rhinelander jury decision?

I think the judge and the jury reached the only conclusion that they could possibly reach. But I think it is a crying shame, a tragedy, that the lawyers responsible ever allowed that case to come into court. I pity the young man because he was deserted when he needed care and attention most, deserted more tragically than any baby who has been left on a door-step in the last twenty years.

What is your opinion of the action of city college students in voting against military training?

I am under the impression that they did not vote against military training; that they voted against compulsory military training, which is another thing entirely. I think more of those students than I do of the Congressmen who called them "pups."

What do you think of Butler from Philadelphia?

I think a great deal of Butler of Philadelphia. I think that he is about the finest marine that has ever appeared outside of captivity, as fine as any marine of the Argonne. I think that he was given a harder assignment than he carried in France, and that he has carried out the assignment like a marine. I hope he is able to stay on the job. God bless him, and more power to him!

I have lived for twenty years in Ohio. If you were in my place, would you send your son East or West to college?

I lived in Ohio, too. I would pick my college always. Whether I sent the boy East or West, I would pick my college. If you would like some personal advice other than this, I should be glad to give it if you would write or call.

What do you think about giving children, say of high-school age, spending-money?

I would not give a child spending-money. I think that it is a mistake to give children spending-money. But if you call a high-school boy or girl a *child*, you are making a mistake, too. Allow your children to earn it. I know two little girls who used to clean up the bathroom floor for their spending-money. One of the greatest curses of this generation of youth is the curse of unearned money. "Work" is one of the greatest words in the vocabulary.

HOLD FAST!

What is the grip that holds? It is the grip of tradition. Tradition handles the strong man as a nurse handles the babe; and it is master of trades, industries, labor, and systems of business. It is the director of our simplest habits; it clothes us, shaves us, feeds us, and smiles for us. It gowns woman. It says, "Yes" for the child, and "No." It is polite and impolite, circumspect and cruel; it is good and it is bad. Here it binds a church with the usages of yesterday, and holds her eyes closed to the larger meaning of "Feed my lambs," while yonder it fastens a potentially great philanthropy in the groove of mere charity.

Only a few years ago tradition called the Wright brothers fools. Tradition said the world was flat, and sent snapping curs and mobs tapping their foreheads after a certain citizen of Genoa who declared that the world was round. Tradition says that things are and will be, because they were. It is the friend of both good and evil, and frequently the enemy of better and best.

Why does a man comb his hair if he is fortunate enough to have hair to comb? Not because he decides to comb his hair; that decision was made for him a long time ago. Generations of men have combed their hair so long as hair remained to be combed. We are in the grip of the hair-combing tradition.

Why do we shake hands with our friends instead of rubbing noses as do our cousins in South Africa? Why? Because we are in the grip of the hand-shaking tradition.

How strong is the grip of tradition? He knows who has struggled to break it. Statesman, teacher, artist, inventor, prophet, reformer, business man, and schoolboy, these all have felt its heavy hand. We are all in the grip of tradition. And he who breaks the grip of tradition where it is evil is every whit a man.

But there are worthy traditions, kindly, smiling, holy traditions. There are land-marks of faith and practice; there are traditions of truth and hope; there are treasured memories, and habits of prayer and ministry that are as the perfect fruits of an unscarred tree. Men do well to be held in the groove of an ethical standard that a less complex business life fixed; men do well to cherish the prejudice against a lie and the reverence for liberty that opened wounds in the bodies of their fathers; men do well to honor an ancient virtue by the continued application of its truth. Tradition has bands that can be broken only with infinite loss to mankind.

What is the grip that holds? The grip that holds is the grip of knowledge. The world has no successful protest or argument against knowledge. The world surrenders to the man who knows. Generally, men and women fail in business or politics because they do not know. "My people are destroyed for lack of knowledge." The call of industry, the call of the church, the call of public life everywhere, is for men and women who

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know. The greatest discovery that any man ever makes is the discovery of himself, his strength and weakness, his true relation to life.

Emerson has said that nothing great was ever achieved without enthusiasm, and there can be no lasting fervor of enthusiasm without knowledge. No man becomes greatly in earnest over a proposition with which he is not thoroughly familiar. Information plus inspiration equals consummation; this is the equation of victory.

A few generations ago the Northwest was an unknown and unappreciated country to the East. The President of the United States announced that it was not worth a struggle with England. Daniel Webster said that it was not worth while because the day would never come when a railroad would cross the Rockies; that the Oregon country was forever too far removed from the centers of world trade.

But Marcus Whitman with his "golden-haired Narcissa" "farther than flew the imperial eagles of Rome" journeyed from New England to his life's work on the Columbia. He saw the great rivers crowded with fish, the mighty mountains crowned with forests of emerald, the far-stretching fertile valleys, and the sunset ocean with its fabulous commerce of centuries to be. He came to know what others had not dreamed of.

Marcus Whitman was a patriot as well as a missionary; he loved his country; and, when there reached his ears the Hudson Bay traders' whispered plottings, he turned his pony's head toward Washington. Across a frozen continent he rode, the mightiest ride of history.

Reaching Washington after unspeakable hardships, he told his story. So well did he tell it, because he knew, that the President's mind was changed, and early in the spring the intrepid pioneer, preacher, and patriot turned his face toward the Northwest, this time at the head of the first caravan of settlers to cross the great Western wilderness.

Ah, what a journey it was! The rivers were full of rotten ice, and there was no grass on the prairies. The Indians were unfriendly, and the passes of the Rockies were still choked with snow. Often the faint-hearted murmured, and would have turned back. But in the hours of deepest gloom Marcus Whitman stood before his followers, and told them of the Oregon country. With flaming eyes and burning cheeks he told them of great rivers, fertile valleys, and the far-reaching sea. And always he pointed to the flag. He knew.

They did not turn back. They followed on and on. Some died and were buried in that first, unmarked Oregon trail; but these "heralds of empire" fixed their faces as a flint on the sunset. They possessed the land; and to-day the flag of the Stars and Stripes has four stars, Oregon, Washington, Idaho, and Montana, because Marcus Whitman knew.

What is the grip that holds? Faith is the grip that holds. Not tradition, for tradition is broken and set aside; not knowledge, for knowledge "passeth away," and the present knowledge becomes to-morrow's tradition. The world surren-

ders to the man who knows, but heaven and earth belong to the man of faith.

What do we know? How much absolute knowledge have we to-day? The farmer plants the seed, tends the crop, gathers the harvest, without knowing the chemistry of the grain. The motorman drives the electric car without having fathomed the mystery of the electric fluid; and how it goes even Edison knows not, but he knows that it goes. We see results and effects; our knowledge of causes, our real knowledge, is limited. And how little we know of what we really may know! How many legs has a fly?

We sit, we eat, we stand, we walk, we ride, by faith. "We live by faith." The man who denies God because he cannot understand Him is one of the most inconsistent fellows in the world, because he continues to live, and who has explained life? My best things, my holiest treasures, are those intangible, mysterious gifts, that mortal mind has never fathomed—friendship, my mother's smile, the love of the mother of my children, faith, God.

Faith sent messages under the sea years before the first Atlantic cable was laid. Faith has bridged every great river and opened every deep mine. Faith tunnelled the Hudson and dug the Panama Canal. Faith finds a desert and leaves a waving wheat-field, a blossoming orchard, a garden in full bloom. Faith swings the cranes of industry, raises cities in the wilderness, outlives oppression, advances steadily the whole social order, and lifts men and women above angels. Faith is the only bridge that ever spanned the grave, the only knight who ever conquered death.

Faith spoke, and Abraham journeyed into the west, pitching his tent and building his altars. Faith spoke, and Moses led Israel out of Egypt, and gave the world her laws. Faith spoke, and science brought inventions and medicine and great learning and a million helpful things, and dropped them into the outstretched hands of the race. Faith spoke, and kingdoms rose and fell as faith willed. Faith spoke, and the Bible was opened, the Magna Charta was given, the western world was discovered, and liberty found a new name. Faith spoke, and Washington led the ragged Continentals from Lexington to Yorktown. Faith spoke, and Abraham Lincoln, by way of Appomattox and his own Golgotha, guided the republic through tempestuous seas of slavery and disunion into the safe harbor of "Liberty and union, now and forever, one and inseparable." Faith spoke, and the Galilean freed the souls of men from time's beginning to its end.

And faith is speaking, and faith will speak, will speak until labor and capital understand each other; until business is firmly established in its just profits, and the man who toils with his hands enjoys an adequate return for the sweat of his brow; until the comity of nations is no longer a theory alone, but spreads over all the earth in a benign mantle of peace and brotherhood. "If ye have faith, . . . nothing shall be impossible unto you."

THE QUESTION PERIOD

*How do you know a thing is right or wrong?
What tells you?*

I would say first of all that the inner voice that my mother called conscience tells me. In the next place, I gather information from things I see, books I read, friends I know, and particularly from one book—the book which is the word of truth. I do not believe that it is possible for me to know the difference when the distinction is fine unless I know the Book. If you will read the first four Gospels, you will become acquainted with Jesus, the way of life, as Channing Pollock did after a friend recommended the Bible to him. You will have less difficulty then with your question.

Why don't you wear your minister's gown at the Young People's Conference?

I said last Sunday that all were invited to this conference who were under one hundred and fifty years old. My impression is that the person asking that question is not under one hundred and fifty. I believe in the gown in its place. But this conference is an honest-to-goodness sackcoat proposition. I think you get me.

How shall we meet the excuse "I am so busy, I cannot," when one is asked to work in Sunday school or the Endeavor society or the church?

We are never too busy to do the things that we want to do and never too busy to do the things that we should do. The question lies here: first things first. Things important enough will grip us, and should, and we will have time for them.

Are motion pictures anywhere successful as a regular Sunday-evening service in a church, displacing the regular service which has been dropped on account of the very small attendance?

Motion pictures have been used successfully in some churches as part of the service to make it more interesting, to be the means to an end, to help get over the message. But pictures just for pictures' sake are not justified.

Do you believe that in time the young people's movement will save the world for the Lord Jesus Christ?

The young people's movement will help save the world for Christ, will help Jesus Christ save it for Himself, for He is the only sufficient Saviour. One of the most helpful and prophetic agencies is the young people's movement.

What can the young people of America do for the young Armenian Christian orphans who are deported from their home land to the mountains of Greece?

I am glad I went to that Near East Golden Rule dinner the other night and learned exactly what can be done for these orphans. For one hundred dollars you may have an orphan all your own, of course no longer an orphan after the adoption! One hundred dollars will give you the name and the story of an orphan, and will take care of the youngster across the sea. Five dollars

a month will take care of the housing and feeding of a kiddie on the other side. Two dollars will provide forty meals for the Armenian children in orphanages.

How many young people's or Christian Endeavor societies are there in the world?

There are approximately one hundred thousand young people's societies in the world, denominational and interdenominational. There are approximately eighty thousand Christian Endeavor societies in the world in more than eighty Protestant denominations, all lands, all races, all colors, and all ideas. There are more than four million young people in these societies.

Don't you think that members of young people's societies as soon as they enter the room where a young people's meeting is being held should offer silent prayer? Many in our society do not.

I think that it is a fine idea. It seems to me that we can learn right here from our Catholic friends. Always on entering a cathedral, as soon as I step across the threshold, I feel the atmosphere of reverence from those bowing quietly. We Protestants fail at this particular point, not only the young people who do not drop their heads for an instant of prayer, but those of us who are older, too.

When I see a bright young man going to pieces, not committing felonies, but slight errors that are

gradually multiplying, what can I do to head off the impending catastrophe?

That question involves a particular instance or case. The man who is asking that question is thinking of some one in particular. The good example of some one in whom the young man has confidence will go a long way. I remember the time when I was restrained from doing something unworthy by the thought of a person I loved and honored, some one who did not expect me to do that thing. Nothing will do more than example and friendship. Bring to the mind of this young person the fact that we are getting ready for great things; that we must prepare now; that these small delinquencies undermine character and break down morale, and will at last make it impossible for us to do the great business of life. Introduce him to Jesus Christ.

I have a Sunday-school class of girls from the ages of four to six. How best may I help them in their start in life?

What I said a moment ago about influence and example applies here. Even the clothes you wear have a message. I remember very distinctly the necktie that the teacher wore in the little old schoolhouse. I do not remember much else, but I remember that necktie. I have always been reminded of that first impression when I have dealt with young people. A friend told me the other evening that his little boy five years old stood in front of a visiting friend, looked searchingly up

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at him, and then went off to his youthful games. But after playing an hour or so he came back, and said, "Why don't you cut those eyebrows?" The friend's shaggy eyebrows had captured the boy. He did not see anything in front, below, or above those eyebrows. Remember when you are dealing with children how important it is to think of the little matters, the stories you tell, the pictures you show them, the example you live, and all the places you take them to. It is the life that comes up to them through all that you say, wear, and are that they will never be able to get away from. This summer I went to look into the eyes of the little woman who years ago got the boys and girls together in a Junior Christian Endeavor society. I had not seen her for a quarter of a century, but every day she has had an influence on my life.

Will you tell me a way of interesting young people to attend the prayer meeting?

Make the prayer meeting interesting, and it can be done. Study the needs of young people. And you must give them something to do; give them a chance to read the lesson with you. Have them invite others to come. Do not tell them that it is their duty to attend, for I do not believe that it is their duty unless you are making it a service that has a message for young people.

Our Christian Endeavor society cannot agree as to the meaning of the term "Christian." In your opinion, Dr. Poling, is a Christian one who

loves his fellow men? If so, does loving one's fellow men make one a Christian?

Certainly a Christian is one who loves his fellow men, but it takes more than that particular love to make a Christian. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." There you have the whole law; and if we keep that, we are Christians. In other words, being a Christian implies more than merely believing. It implies believing and doing, totality of faith and experience. "I will be my best; I will do my bit; I will make my motto, 'Others'; all this trusting in the Lord Jesus Christ for strength." I gave this motto to the young people at the Sunday-school conference in Binghamton, and I give it to you in answer to that question.

Is it all right for one professing to be a Christian to play jazz on Sunday or dance to it?

Well, I suppose I shall have to answer that question for myself. When you get into the realm of personal action, no man has the right to set down rules, for he might forget so much that is important. I could not do those things on Sunday. All I say to you is that in any personal action you must face the fact that the claim of Jesus Christ is the first claim, and that any jazz or dancing or anything else that gets in between you and

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Him, that impairs your usefulness, that makes you less than your best, must be gotten out of your life.

Can a person be a good Christian and go to the movies on the Lord's Day?

I think my answer just given covers this question as well.

Do you believe that any effective and inspiring work can be prosecuted by a young people's organization in which the officers and members are devotees of Sunday sports?

These three questions are nearly alike. They indicate a great field of discussion and thought and concern. I am glad they come here. I have for some time thought that as leaders we have feared to face just such questions. We would rather not look at them. They are embarrassing, to say the least. I have them in my own home. I want you to be satisfied that anything that gets between you and the finer things is bad. I do not see how I could do the work of the kingdom of God and the program of the church if I allowed Sunday athletics to take possession of my mind and command my time.

I am a man thirty-seven years old, with a dear wife and child; anxious to get an education, and hope to make a real place for myself. What can I do?

I think I should have to talk to that man to direct him. That man has a chance, has his future, and it is not behind him. He is on the track. I should be mighty glad to give him personal advice. And this word now: "The man who can is the man who will."

How old should a young man be before he keeps company with a girl?

That question reminds me of the question, "How old is Ann?" I think young people should at an early age have association with each other, in church, school, and home. "To keep steady company"—that is another matter. I think it is a shame for youngsters to concentrate on any one person too soon. How old should the young man be? It depends on the man and the girl.

Is Red Grange injuring athletics by turning professional? Is it a good thing for sports for him to receive these vast sums?

I know he is injuring himself. I know that the schedule is too strenuous; it can't be done. Football is not ping-pong. As to the commercial features of the proposition, he may be able to take care of one hundred thousand dollars. Anyway, he says that the reports are exaggerated. If he is the right sort, money will be an added opportunity. As to professional football, I confess to a fear that it will injure honest athletics.

What do you think of Ma Ferguson?

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I do not generally give my opinion in public with regard to the ladies. They are having great experiences in Texas. What do I think of Ma Ferguson? Well, I think Ma has a terrible handicap in Pa.

What is the unpardonable sin? I have great distress of mind; at times I would rather be dead. Is there hope for me?

There surely is. If you have great trouble of mind, you have not committed the unpardonable sin. I might talk for twenty-four hours and not get beyond this. A man or a woman troubled in heart, asking questions earnestly and honestly, need never despair. Seek, and ye shall find. Ask, and ye shall receive; the great word stands.

THE MAN WHO CAN

The average man spends a great deal of time in stating alibis for failure or in offering excuses for indifferent success. It is difficult for any of us not to say in viewing the prosperity of another, "Had I his chance, I could do as much." But are we justified in such a mental attitude?

I know that some have a running start for life, are born with clean blood, reared in favorable environment, given an education and social position out of hand, and the chance to make a place for themselves in the business or professional world with scarcely an effort on their own part. All of this I have observed again and again, but quite as often I have found these favored children of fortune falling short, if not falling down absolutely. Wealth and every other temporal advantage frequently seem to be liabilities rather than assets.

At the other extreme I know a blind man who without a whimper opened new eyes in his soul, went straight ahead, and became the editor of one of the two greatest journals in his State. I know a lad stricken with infantile paralysis as he romped in the street before his father's house, who lay for days with fever running like a flame through his veins, and who now swings his limbs between crutches, but who has been the president of his class, the editor of his school journal, and

whose face is set toward triumph. I know a woman whose back was broken in an automobile accident, who languished for years upon a bed of suffering, but who has written beautiful sentences of cheer and challenging books of inspiration for thousands who have no knowledge of her pain.

I know a Russian Jew who came out of the war shell-shocked and shrapnel-scarred. Three years he spent in various hospitals; but when he was still white from his confinement and with fingers twisted into the palm of his hand as the result of his over-seas experience, he brushed aside a score of discouragements and denials to set up a newspaper-stand where now he earns a living for his wife, his mother, and his babe.

Years ago I met a brilliant lawyer; his name was a household word across one section of the country. His position was high and unassailable in the esteem of the people; but less than a decade before, his moral delinquencies had driven him from college and his physical dissipations had sent him to the desert to wage a devastating battle with tuberculosis.

Who is the man who can? Tennyson has given us the answer, "The man who can is the man who will." In the last analysis it is not the question of a running start for life. In the final reckoning moral prosperity and temporal success are not conditioned by circumstance and early financial assets. "Three generations from shirt-sleeves to shirt-sleeves" is more than a modern proverb. I would rather have my son begin life in his shirt-sleeves, working with two hands under the farmer's sun, than come to the shirt-sleeves of a

waster's life after beginning his career with honor and plenty.

"The man who can is the man who will," but he is also the man who has a job big enough and clean enough to release his life. Some there are who live indifferently in spite of exceptional talents, because they have never found the assignment that called out their abilities; on the other hand, some mediocre men have achieved commanding success because they lost themselves in ministries that were so noble, so consuming, that all littleness was overwhelmed by them.

Years ago I found above the door of the elevator in which I went to and fro in an old office building a verse of poetry, "He fell in love with his job." The boy running that elevator was trying to learn the philosophy of honest, worth-while living. Unless you can fall in love with your job, unless it is worth that or can be made worthy, however brilliant and well trained you may be, the ultimate achievement of which you dream is far from your reach. But remember, many a humble task has significance, and many a place at first thought to be small has become commanding. In a vital and far-reaching sense, the matter lies with you; you are the master of your fate.

The message of the 'afternoon would be incomplete, were we to leave it with the ringing words of Tennyson. "The man who can is the man who will," but beyond the stoutest will, far beyond it, there lie areas of difficulty and the promise of disaster that not even the strongest may face alone. Tennyson must be supplemented. I know valleys that he cannot guide me through, and mountains

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that he cannot lead me over; but in the deepest valley and across the range that bends before the bleakest storm I hear the words of One who faced the last and worst, and came off more than conqueror. "I can do all things through Christ which strengtheneth me." Tennyson, plus Paul, equals success!

THE QUESTION PERIOD

How would you convert a hostile minister to a sympathetic attitude toward the Christian Endeavor movement?

It is hard for me to believe that any minister is actually hostile to Christian Endeavor or the Epworth League, etc. We ministers are very frequently misunderstood; but, if you have a minister who is hostile to Christian Endeavor, make yourself indispensable to him. Find out what you can do for him, and eventually, and I think very soon, you will find the right relationship established. Young people can do it, for I know so many of those who have done it. Have you ever asked your minister, "What can we do for you?"

What would you suggest as the best form of recreation for a business girl who is active in church-work, but who feels the need of diversion besides reading and studying?

I think that in practically every church of Greater New York, and all the surrounding district, connected with the churches are clubs that have recreational activities. I would also suggest

walking. There is nothing finer than walking, and there are some wonderful walks in and about New York. Some time ago my son and I started at the Croton Reservoir, and walked seventeen miles down the aqueduct into the outskirts of Yonkers. You need that sort of thing if you live in New York. Find the open country. Spend five cents, and get close to nature.

How can a society composed mostly of girls increase its man-power? The church has few men to draw from. What methods can be used to get and hold strong Christian young men?

That problem, Dr. Millar, is not confined to young people's societies alone. If you want to attract young men to your society, make your society attractive to young men. It has never been difficult for attractive young women to attract young men. Make your program attractive with songs, personal participation, a social hour; and give the young men something to do. Here they are studying a course on international friendship; it appeals to young men. I remember the time I found a little boy who was refusing to learn the song his Sunday-school teacher was trying to teach him. But when I heard the words of the song, "I am Jesus' little lamb," I understood the boy's refusal to participate. He was too old to be a lamb. I told her to teach him "The Son of God goes forth to war." Then all was well. If you want young men in the church, make the institution a young man's institution, and you girls can do a great deal toward accomplishing that.

What do you think of evolution?

The principle of evolution was clearly defined a hundred years before Aristotle, or about 480 B. C. One of our difficulties comes from confusing the various theories of evolution with the principle itself. We have the agnostic theory of evolution, the theistic, the spontaneous, the retrograde, the mechanico-physical, the Darwinian theory, etc. Evolution means, in general, growth upward from acorn to oak, from the less complicated to the more complicated; from the babe to the man or woman. On that we all agree, but let me say to you this: Any theory of evolution that eliminates God as the Creator and Jesus Christ as the Saviour violates both my mind and my soul.

Is the Senate justified in its fight on the debt-settlement with Italy?

I am not quite sure as to the details of that debt-settlement; but I am ready to say that I favor it, favor what I know about it, with enthusiasm. The Government accomplished a great thing, not only for stabilizing the world's credit, but making for right relationships with a sister power. We must get behind the Government in its present international policy.

How would you endeavor to center the attention of a noisy but well-meaning young people's society on the topic of the evening?

I would do it by giving the noise a chance to

express itself in the program. Do not wait until it blows up. Give it a chance to do something; give it some definite assignments. The trouble with young people's leaders is that they begin to prepare about fifteen minutes before they are supposed to lead. You cannot have a successful young people's society meeting without paying the price in preparation. Do not blame the youngsters for their fuss until you know the local circumstances. Perhaps they know your society is dead, and are only trying to give it a resurrection.

A young lady in our group wishes to know whether it is proper to powder her nose in church.

Tell her, if she has any doubt about it at all, not to do it.

I am president of a Christian Endeavor society. The pastor is particularly denominational. If I work seriously for Christian Endeavor, I am not pulling with the pastor. Advise me.

The Christian Endeavor society is the most denominational society in the world, because it owes and gives first loyalty to the church with which it is connected. You cannot be more denominational than you ought to be. If your church is worth belonging to, it is worthy of your fullest support. If you will assert your loyalty to your home church first, you will find, I think, your minister enthusiastic for those great interdenominational contacts and activities that give us strength and inspiration for our common tasks. Attend international

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conferences. Learn what other folks are doing. Your society is a denominational organization, but it lives in a world where there are many churches, and you must realize that no one church alone can do the work of the world.

What is your opinion of the World Court?

I am for it enthusiastically. I am glad it has been taken out of partisan politics and was incorporated in the platforms of both political parties. During the past thirty years practically every American statesman has been for it. One of the last messages of President Harding was its commendation to the Senate for ratification. If you will study its major decisions, you will find that each problem presented contained seeds of war. One involved a serious dispute between France and England over Algeria and Tunis. I earnestly hope for quick ratification.

If young people's socials are held in the church basement, should dancing be permitted?

Some of the young people of my own church dance; and yet we do not dance in the church, nor in any rooms of the church. Dancing does not lend itself to a democratic program of church entertainment. It makes for division. The dance crowds everything else off the boards; nothing else interests. Dancing brings out the social graces of some at the expense of others. There is room for difference of opinion, but in my humble judgment, my friend, quite apart from the moral

issue involved, dancing does not lend itself to a successful social program for a church.

How can we interest churches in the subject of Christian education for their young people?

First of all, tell the churches that do not have such a program what is being done. It is a mistake for small churches to feel that they must have highly salaried specialists to carry on this program. They should begin modestly with religious education, but until they think of the entire membership of the church, children and older people, until they enter the field with a program that covers it altogether, they have not realized the spirit, and have not accepted the Christian challenge of our generation.

What do you think of Mayor-elect Walker's promise to make New York a clean city?

I like that promise immensely, and I am going to take it on its face value. I am going to accept it and give my support—until and unless the promise is broken.

Are card-parties improper means of raising money for Christian Endeavor Fresh-Air funds?

Let me say again, if I have not said it before, that when it comes to the details of administration in young people's societies, if you want specific information, you must find it with your pastor. Go to him for leadership. There are no arbitrary

rules sent from the denominational boards and from Christian Endeavor. I certainly do not think that card-parties are satisfactory or justifiable means of raising money for Christian Endeavor.

What do you think about Sunday shows? Do you favor the attitude of the Actors' Equity in their contention with the Managers' Association?

As I understand the contention, it is that there shall be no shows on Sunday. I favor that absolutely.

What is your advice to a young person who is interested in religious activities of to-day, and who wishes to devote his life to Christian service, but is having difficulty with the high-school studies?

He will just have to conquer the high-school studies. That is the problem in front of him. He must not dodge it. Frequently we try to find a way around, an easy way around; but there is only the way through. If he has ambition, which his letter indicates, if he would serve in this world, he can conquer the high-school studies. Mr. Bryan had a story of a man who went with others on a hunting-trip. On that trip one man was to cook until some one complained. The gentleman selected began to cook, not so well the first day, but worse the second day, and infinitely worse the third day. The morning of the fourth day everybody was in distress because the breakfast was impossible. One member of the party finally

cried: "This stuff is awful! This steak is tough! But (remembering the agreement) I like it!" Face up to the high-school program. Of course it is tough and awful, but make yourself like it.

Do you think a church deacon or trustee should play cards or gamble?

I certainly do not.

Do you consider it wrong to go occasionally to a good sort of movie? Mother thinks young people should have plenty of wholesome fun, but other members of the family think it is wrong for Christians. Please answer if possible.

I am for "mother"! I think "mother" is right. I certainly want young people to have a great deal of wholesome fun, and there are many wholesome moving pictures; but you have to select them. We should help our young people; we should be constructive, not negative.

During your address last Sunday afternoon you mentioned that during the year 1920 all saloons were closed. That is quite true, but how about the thousands of "speak-easies" that have taken the place of the saloons? How are we to rid ourselves of them? They are doing far more damage to the young people than the saloons ever did.

I disagree with my friend. These "speak-easies" are terrible, and we must eliminate them; but, my friend, all this does not make conditions

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so bad as they were. They do not begin to be as bad as they were when we had saloons on every corner. When we had saloons in New York,—and this comes as a Federal report,—there were also five thousand “speak-easies” on Manhattan. Conditions are worse than they ought to be, but thank God they are not so bad as they used to be; and they are going to be better.

Should the young people be caught in the grip that holds them to the reading of a Bible written in fine old English, but with which the uneducated are not familiar, or should they, as Martin Luther did, take a modern translation, and get it to the multitudes, the majority of which are slower to grasp anything which they are not in the habit of reading every day? I am referring to a translation in modern English and style, some of which was printed in The New York World last week.

If you think that edition will get hold of the people any more quickly than any other edition, use it. We are not binding you in the church to any edition. I use Moffatt’s modern English translation along with the others. Frankly, I prefer for my personal use the old King James version.

WHAT IS SUCCESS?

In a Christmas circular of a year ago the question was asked, "What is your definition of success?" That question implies at once that there are at least several definitions, that, indeed, every person may have his or her own definition.

What is my definition of success? Is it money? Money represents a great opportunity, but an opportunity for evil as well as good, for sorrow as well as happiness. Money of itself, in itself alone, is worthless. The things that we desire supremely it cannot buy—happiness, health, and heaven. If you were shipwrecked on a stormy sea without water, presently you would be willing to give a million dollars for a single drink of fresh water. If you were lost in a great desert without food, it would not be long until you would gladly pay a fortune for a loaf of bread. It is only when money is given its true perspective, its proper setting and attention, that it proves to be in reality a blessing and not a curse.

Is power success? All that is represented in what men call fame? Hardly. Power may destroy a nation even as it has set up empires of freedom. Power in a vicious or selfish character is an appalling menace to society. Power may or may not have in it true success.

Some there are who spend their lives in a vain search for pleasure, who tell us that nothing is

worth while unless it brings happiness; and there is a sense in which these are correct. I am very sure that I want nothing called success unless it does bring me happiness, but I have long since come to the conclusion that those who spend their lives in trying to capture happiness faced failure from the beginning. It was a wise ancient who said: "Happiness is a sly nymph. Chase her, and you lose her. Go on about your business of living and loving and serving, and presently she will come to you and abide." Happiness is a by-product. It comes as the result of disinterested living. And how vitally associated with happiness is friendship! Certainly success worth having is impossible without friendship. If what you are doing or planning to do will alienate the affections of those who stand with you now, believing in you and lifting you above the common levels of an age that scrambles for things and reaches out for position, then you must change your course without delay.

But what is success? Success, young people, is just this: your level best, your dead level best; not what you may have said was that when you reached out after an excuse, not what you offered as an alibi for your failure, but your honest and complete endeavor, the utmost of your body and your soul.

Some there are who have been better circumstanced than others, who have had a running start for life. We call them fortunate; we expect great things from them. But again and again these fail while quite as often others, handicapped at the beginning and deprived of the advantages of cir-

cumstances and education, have battled their way to the guarded heights of character and achievement.

Success is indeed doing your best, not the best of any other, but *your* best. Success is first of all and primarily spiritual. The ancient spoke well when he said, "Keep thy heart with all diligence, for out of it are the issues of life." We know vastly more of reality by faith than we do by arithmetic. Every great accomplishment of the individual and of society itself was first of all wrought out in the soul. "Faith is the victory that overcomes the world." Within the year I have seen a blind man who now is editor of a great newspaper, and who in spite of his blindness has come on to the head of his profession. As I listened to him addressing an audience of eight thousand young men and young women who were thrilled by his words, I was again reminded that success is not conditioned upon merely physical attributes, that it is first of all an inner dedication.

My word to you is this: Whatever your difficulties, whatever your problems, find the thing that draws out the loyalty of your mind and that challenges the truest sentiments of your being. Give yourself to it, and you cannot fail. Defeat is not the destiny of those who are true, true to themselves, true to their country, true to their fellows in all the world, and true to God. There is room at the top for you. All you need to win the way to it is your level best. Less than that will not be enough.

THE QUESTION PERIOD

*Why did Jesus say, "Woman, behold thy son"?
Why did He not say, "Mother, behold thy son"?*

This raises the old issue as to whether Jesus had assumed a new attitude toward His mother as the result of His crucifixion experience. "Woman" here, as I understand it and as many authorities do, is used in the sense of highest honor. We cannot appreciate the implication as we should be able to, were we of that Eastern country. It was a term of distinction and appreciation as well as of profound love; it had in it all that "mother" would have implied and more.

What is the best method to acquire the necessary art of thinking?

Think. I know of no other. To promote thought, I would suggest that you read early in the day some one line that will provoke thought. Years ago a friend advised me to read a verse and put it away for reference, and I have been doing that ever since. Remember it does not take long periods of unbroken silence and undisturbed time to concentrate. You may think on the subway or the "L."

What is your definition of life, and what is your idea of a life well spent?

That question reminds me of a question I read

recently, "Name three places where you find starch." The answer was, "Two cuffs and a collar." Life is the state of being alive. It is the time between birth and the grave. I should say that a life has been well lived when one has done his best, been his best, and made his motto "Others."

Do you believe that a wife should "love, honor, and obey," or just "love and honor"?

I am fully persuaded that we should not expect from the wife more than we do from the husband. I always use "love, honor, and cherish."

What do you think of the plan to secure land at once for the development of the parks and playgrounds of Greater New York?

I think a great deal of the plan. It is a fine plan. I am not acquainted with all of the details; but if we are to have this land for playgrounds, we must get it very soon.

What is your opinion of church athletic activities, and do you like the game of basket-ball and why?

I believe in church athletics. We have no equipment here, but our boys go to the Y. M. C. A. It is a splendid opportunity to relate the activities of the church with the Y. M. C. A. I like basket-ball. I played it until I ruined two perfectly good knees—temporarily.

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Why do married women always ask for alimony when getting a divorce, even if they have no children?

I wish some one would tell me. I think that if they are justified in asking for a divorce, they are justified in asking for alimony; and indeed one reason may well be that they have no children to look after them. I do not care to deal lightly with the question of divorce. God pity the American people and God have mercy on the world when the home goes down and out.

Do you think that the science of mathematics is necessary to the education of a Christian worker?

I cannot say that it is absolutely necessary, but it is certainly splendid training.

Should all true Christian Endeavorers give one-tenth of their salary to benevolent agencies?

I think it is a very fine idea, not only for Christian Endeavorers, but for other people as well. It establishes habits in the life of the individual that make for success in every department of human endeavor. I have been a tither for years, and it has justified itself immeasurably and increasingly.

For what reason did the immortal Milton pen these words, "They also serve who only stand and wait"? The great genius certainly had a purpose in doing this.

Yes, he had a purpose. I do not know what may have been in his mind, but I do remember his background. He was blind. That ardent spirit that would have rushed out into life was kept back by blindness. I am thinking of others too who have faced similar handicaps. I am thinking of a little lady in Orange County, Sarah Drew, who had a large part in the life of this church. She serves still, although she lies now a helpless invalid. She is a radiant spirit, bringing life and hope and praise to those who watch by her side. There are thousands like her. I say of them in the words of Milton, "They also serve who only stand and wait."

Kindly give me the address of the Department of Religious Education in the New York Federation of Churches or the chairman of religious education in any church denomination.

Address your communication to the Greater New York Federation of Churches, 71 West Twenty-third Street, New York City. Dr. Walter M. Howlett is secretary of the Department of Religious Education.

What is a conscience?

Conscience is the inner faculty which enables you to distinguish between right and wrong, that faculty which tells you good and evil. Like every other faculty of the soul and life, it may be strengthened or weakened, used or abused; and I am convinced that there are some who have destroyed it almost irrevocably.

Matt. 6:24 tells us that we cannot serve God and mammon. Does this mean that we should abstain from all worldliness and be a people peculiar unto God? How is one to tell what is worldly and what is not?

Conscience tells us. Also we learn from associating ourselves with those who seem to know because of their close relationship with Jesus Christ. It is not only as a result of what we know that we are able to distinguish worldliness, but as a result of definite instructions which Jesus Christ gives us, which we should accept. He wants us to remain in the world and change it. He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Do not get the idea that you must leave the world, leave all your associations, to be a Christian. Jesus Christ did not do that.

I cannot understand the sermons my pastor preaches. Would you advise me to seek membership in another church despite my parents' wishes?

I would not advise you to seek another church; you might run up against the same problem, might find something worse. There are times when a minister does not understand his own sermons. If your pastor is failing to satisfy you, tell him so. It means a great deal to me to have my people tell me what they would like to have me preach about. A great many of my sermons come to me from suggestions made by the young men and

women of my congregation. They tell me more about the problems of young lives than I find in books or than I gather from the older leaders with whom I am associated. Try this on your preacher.

Do you think one can pray as earnestly and effectively while riding in a public conveyance, such as the subway or elevated, as in the privacy of one's own room?

The subway and elevated are real tests for prayer. It can be done better when you have a quiet chamber, a secret place, and undisturbed time; but you can pray in the subway. Some of the finest prayers are offered in the strain and grind and congestion of those conveyances. Prayer is a powerful ministry, not conditioned by outward circumstances and immediate environment.

Is it possible for the true Christmas spirit to be kept alive throughout the year?

It certainly is. The Christmas spirit is the spirit of love, of giving. There are those in the world who need everything that Christmas brings to those who need greatly. Indeed, this spirit can be carried down through the year.

What do you think of President Butler's letter on prohibition?

I have the right to answer that question because

the letter was a public letter. I think the letter was very unfortunate for President Butler and for Columbia University, unfortunate because of unrestrained language, ludicrous logic, and misstated facts. I think President Butler has a perfect right to express his opinion, however terrible it may be; but the lady who answered him had much the better of the argument.

When God forgives us our sins, does He ever remove the consequences? I know some one now consecrated to Him and doing good work, but who seems constantly to have to face the consequences of past follies.

Here is one of the sad facts of life. It is seldom that repentance brings to the individual complete deliverance from the results of sin; but it does bring this—and here is cheer and good hope—it does bring authority over the past, power to go on in spite of the past, joy in grief and peace in turmoil and hope in sadness. That is my message to you to-day. Sin is sad and terrible; “the wages of sin is death.” We find this daily indicated in the experiences of life. But when we turn to God and come into relationship with Him through Christ, we find an experience more powerful than evil.

How would one regain an ardor of faith which he feels he has lost?

Faith, which is, after all, acceptance of something you do not see, cannot feel, may not at the

moment be experienced, but is very vital. It is the most real thing in the world, the most practical thing in the world. If you, my friend, have lost it, lost your vital, ardent faith, go back to first principles. Remember that everything you do is at last conditioned upon faith. You do not start out for the office in the morning until you have faith to leave home, faith that you will reach your office. In faith you step across the threshold; in faith you journey on the trolley. In fact, you would never leave the house, were you to tarry until you had confirmed your faith. There is great value in exercising your faith. Pray, "I believe; help Thou mine unbelief." Assert your faith. Take a positive position instead of a negative. Stand every morning, and say, "I believe." Do not throw in the details all at once, but, "I believe; I believe in God, in my country, in my fellows, in my friends, in my business associates; I believe in myself." Do that, and you will find yourself growing in faith, returning to the faith you had before you came into doubt and disillusionment. Pray eagerly the prayer, "I believe; help Thou mine unbelief."

UNDER TWO FLAGS

Saul of Tarsus, who became Paul, the prominent preacher and missionary of the early Christian church, was the greatest Roman-Jew of history. He had a distinct pride in his dual citizenship. Freeborn and entitled to every protection and honor of the mighty empire of the Cæsars, yet he never failed to acknowledge his Hebrew tradition.

To-day there is food for reflection in the fact that of the two kingdoms, the one lifted high upon spear-points has fallen, while the idealism and spirit for which the often humbled Israel stood has grown mightier through the years. The Cæsars had their little time, but the day of Moses and Paul and Jesus is still at the dawn.

There is a sense in which every Christian, indeed, every person who acknowledges the claim of religion, is forever under two flags. "Patriotism is not enough," Edith Cavell whispered in her glorious dying; but her life and martyrdom vindicate its eternal values. The message of every free country is a song of exultation, a call to service, and a challenge to sacrifice.

Love of one's native land cannot be brushed aside, and should never be looked upon as a superficial emotion. In a time when brave spirits dream of universal peace and plan the coming international brotherhood there is a temptation to disregard other sterling claims; but patriotism, which

should be a universal passion, and which in its essence includes the widest implications as the highest aspirations, begins at home. I am as suspicious of the fellow who champions internationalism while he belittles the Americanism that has given us our peculiar institutions and made us a state as I am of the chap who professes a reverence for womanhood in general, but whose marriage standards do not bind him in love and loyalty first to his own wife.

However, there is a false patriotism that threatens the world, that is a blight and a curse, a pseudo-patriotism that is forever thanking the Eternal that "we are not as these others," even the Greeks, or the Chinese, or the Germans, or the British, and all the rest; a kind of patriotism that has not yet distinguished fear from honest pride, and that has forgotten the faith of the fathers who, when America was weak, dared the greatest adventure of government in all the history of man. It is this false patriotism that will inevitably once more set people against people, and in so doing destroy the very things it promises to defend and make secure.

Patriotism is essentially the spirit of service and sacrifice. It can save its life only by giving its life. And it is more than a torchlight procession, a Fourth-of-July parade, an anniversary oration. It is made up more largely of duty than of personal freedom, and the only liberty it claims is liberty in justice and with law. Some of our loudest patriots are worse than Esau, for they would sell a birthright for a beer; and others who would not steal a cent, who would not misappro-

priate a single dollar of a trust fund, but who are too indolent to vote, do take all that America has given them without paying for it. The least that any freeman can offer in return for his security and his rights is an honest ballot. When he fails to give that, he becomes a civic grafter.

General Butler of the marines, who for two years has invested his life as the leader of law and order in Philadelphia, is a magnificent demonstration of the difference between the civic grafter and the patriot who pays the price of his citizenship. Mayor Kendrick faces embarrassing questions. General Butler's indictment cannot be ignored. The nation awaits the answer.

As a Roman, Paul never failed to claim his prerogatives and to render his dues. He was always a man of the law, a citizen above reproach; but he was more. He understood perfectly what Jesus meant when He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." To the kingdom within him, that spiritual empire whose flag he carried to the last frontiers of the known world, he owed and gave his supreme allegiance. Better than any of his associates he understod the genius, the scope, and the power of that kingdom. With him it was indeed universal and all-inclusive; the bond and the free, the white and the black, the chosen and the despised, were all the children of its joy and blessing; nor did he for a moment mistake its genius for the glitter of a temporal crown.

It was not by might, but it was by the spirit, the spirit all-permeating and irresistible, that Paul, the tent-maker, the scholar, the prophet, and the

devotee, set his standard so firmly upon the seven hills of Rome that, though the hills at last were crumbled and run together, the standard still remains. Forever under two flags was this all-surpassing pupil of the great Gamaliel, but forever he gave the allegiance of his innermost life to the things of faith and love which move upon the hearts of men to make them brothers, and which are hid at last with Christ in God.

And here we come upon the hope of our own time, the only hope and the only solution for the devastating problem of our own generation. The voice of human statesmanship has lost its confidence. Again and again we have found ourselves, even when we have been at our best, blind leaders of the blind. Only Christianity, Christianity alive, practised, demonstrated in daily doings, revealed in individual hearts, enthroned in the programs of governments, codified into international law, and given the machinery of international courts, can set industry in order, can dissolve class hatreds, disarm the world, and perfect the peace.

THE QUESTION PERIOD

Does what Jesus said to the rich young ruler imply that I should sell all that I have and give to the poor?

Jesus said to the rich young ruler, "Sell all that thou hast, and distribute unto the poor." Does Jesus Christ say that to you? Jesus adapted His ministry to the needs and situations of those He

addressed. He seldom said the same thing to different people. Riches were in the way of the rich young ruler. When he came to the Great Teacher, Jesus said, "Sell all that *thou* hast, and follow me." If your riches stand between you and the larger life, Jesus says that to you. Jesus always searched out the vital matter in the individual soul, addressed Himself to the peculiar situation of the individual. Whether or not He says to you, "Sell all that *thou* hast" depends upon you, your condition, your attitude, your whole career. Riches may be either a curse or a blessing. There are some things infinitely worse than poverty.

After New Year's eve in New York can any one still believe in prohibition?

Absolutely yes. I think that the one asking that question has forgotten conditions in New York before prohibition. I have not. This was an unusually well-behaved New Year's eve compared with other New York New Year's eves. New York is not an American city, a true cross-section of American life. New York is a world city, a true cross-section of world life. You cannot judge prohibition, law-enforcement, or any other great moral question for the United States of America by its operation in New York. Now, having said that, let me say that conditions in New York (and I am speaking as a citizen after observation) are increasingly better and immeasurably better than before prohibition went into effect.

Who is the greatest man of history?

That, Dr. Millar, is a matter of opinion. Jesus Christ, of course, is first always. I would say then Moses, then Paul, then Confucius, then Socrates, and then Abraham Lincoln—these by the measure of influence, by the richness and duration of their ministry. A thousand years from now Abraham Lincoln will be lifted yet higher.

Have young men and young women anything to teach us?

Yes. The things I learn now are chiefly the things I learn from young people. I speak as a minister, but this applies to the lawyer and the business man. My sermons come out of questions, testimonies, and experiences of youth. Youth has much to teach us. We miss much that we ought to know unless we listen to young people.

What shall we do with our critical, question-asking youth?

Take youth seriously; take their questions seriously; take them seriously. You cannot answer their questions, but try. They will remember not that you failed, but that you tried. The difference between the grasshopper and the young person is that the grasshopper asks no questions. Young people will be grasshoppers when they stop asking questions.

Are young people being well educated at college?

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Some young people in some colleges. I think that it is a mistake to bring indiscriminate, general charges against the colleges of the United States. I do believe, and college leaders are more conscious of this than I am, that young people need increasingly vocational counsel and information. I am glad that one of the more recent foundations, the J. C. Penney Foundation, is planning to give time, leadership, and money to this great question of vocational training, not only in college, high school, and public school, but in the home. We must set forth the opportunities of various vocations, their privileges and requirements, so that young people may be able to choose intelligently their life-work.

Are our young people different from previous generations of young people?

Yes and no. They are alike just as flowers are alike, and different just as flowers are different. The young people of this generation are intrinsically the same; their environment is different; their surroundings are different; and they have to cope with parental delinquencies such as did not exist for previous generations. I have been charged with taking too lightly the delinquencies of young people. God knows that I do not. My heart aches to see them going the pace that kills; but I do say again, and I speak not only out of conviction but out of a fairly comprehensive experience, that young people are intrinsically the same to-day as yesterday; they respond to the same appeals, lift themselves in answer to

the same high moral challenges. Our responsibility as adults is a great responsibility. We must give more attention to the discharging of our responsibility.

I attend the services three times on Sunday because I enjoy them; but if my friends want me to go somewhere else, I say I can't. They reply, "Why don't you sleep over there?" What would you say to this? It makes little difference to me now any more what they say.

I am glad that it makes little difference to you, my friend. Say, "I do not sleep there, because they have no dormitory." The church is not a Pullman car, but a working institution. You are satisfied because you find work and have a good time.

What is personality? How can one develop it?

Personality is you. Personality is all of your life, your mind, your body, your soul. How can you develop it? By developing your soul through associations with friends and good books and by participation in worth-while activities. Personality is that which makes you different from every other individual in the world.

Is it more important to study Christ and worship Him or to live His teachings?

You cannot live His teachings without studying Him. I cannot live His teachings without wor-

shipping Him. The Christian life is a matter of faith and practice; these two things go together.

What is your opinion of a Christian Endeavor supper held in the basement of the church on a Sunday evening? Does it desecrate the Lord's house on the Lord's Day?

Not essentially. No, certainly not. It depends on how you conduct the supper. It is necessary for some churches to have suppers for their young people who live a great distance from the church. Christian Endeavor societies, Epworth Leagues, etc., might well conduct fellowship hours with lunches on Sunday evening. Our young people often do so. They do the serving themselves.

What was Christ's meaning when He said to His mother, "Woman, what have I to do with thee?" Surely that was not spoken sarcastically.

No, of course it was not spoken sarcastically, not spoken in tones of disrespect. I imagine that His mother was waiting to know when He would declare Himself, when His deity would be revealed. She imagined marching armies and a throne set up; and now He must make clear to her, as to His disciples, that His kingdom was a spiritual kingdom. "Woman, what is that to thee?" His tone was one of authority, but not of disrespect. Even His mother must come to know His changed relationship to the world, to her.

How can I avoid worries?

You can't. It cannot be done. The fellow who says, "Don't worry" is a Job's adviser. The important matter is what are you going to do with your worries? Beecher said: "Do not dandle them on your knee. Spank them, and put them to bed." Assume the proper attitude toward them. Some have worries they are not responsible for, weaknesses associated with physical disabilities; or some are greatly concerned as the result of failure in the life of another. Often we worry over anticipated troubles. Do you remember the story of Carlyle, who moved into London, and found that one of his neighbors kept a gamecock which crowed at impossible hours during the night? Carlyle stood it as long as he could, and then complained to the neighbor. The neighbor replied, "But he crows very seldom; he crows only two or three times a night." And Carlyle answered, "And what a time I have waiting for him!" We not only worry, but we wait for worries. Spank them, and put them to bed. Ah, yes, and "Cast all your care upon Him, for He careth for you."

COURAGE UNASHAMED

Paul, who was known at the first as Saul of Tarsus, is a vivid example of courage unashamed. "I am not ashamed of the gospel," was one of his great words; and the gospel when he spoke was synonymous with the cross. Now, while the physical torture of this Roman instrument of death was excruciating beyond words, the shame of it was even more painful, for the cross was reserved for baser criminals and slaves.

It is one thing to face death upon an open field of war, however ghastly; it is one thing to charge a flaming summit or to dare a desperate chance; but it requires moral courage of yet finer quality, whatever the cause, to face calumny and invite shame. It is here that Jesus came into His own, tasted the dregs of suffering, but reached the pinnacle of moral achievement.

Courage unashamed is the most sublime, the divinest courage. Only supreme reasons ever justify it, ever call it forth. The man who in the face of misunderstanding, with his finest motives impugned, can still hold his head high and go forward without faltering must have first of all the authority of knowledge. He must know himself; and, knowing himself, he must have the conviction of his own downright honesty.

This Roman-Jew of whom we speak had many things to forget. His past was full of persecu-

tions directed against worthy folk, but it was a past, for he had repented it, and on a hundred fronts of sacrifice and service had atoned for it. He knew now that his motives were right, that his ambition was unselfishness, and that his task was immeasurably worthy. He might be destroyed, but he knew that his life and his ministry were immortal, and so the thought of imprisonment and execution did not deter him from the utmost boldness. He could cry, "I am not ashamed," for he knew himself.

Young people, if you are ashamed of any fine and beautiful thing in this world, however unpopular it may be for the moment, your case is hopeless, utterly hopeless, until that feeling within you changes. Courage unashamed, courage of a quality to conquer shame, to despise scorn, is what society needs to-day. Be true to yourselves, and you will have self-respect. Without self-respect, in the long run what others think of you amounts to little.

This Roman-Jew was not ashamed, because he knew the utter truth of the thing he preached, lived and battled for. He knew that what he called the gospel was pure, democratic, and healing, and that in it was the very essence of eternal life. He knew that without it man must die. He knew its spell and power; for under it he had fallen like a dead man from his horse, but with it he had risen from an old blindness into a new and amazing sight. He knew, too, that this "good news" was not the power of brute force, but the more subtle and the sublime strength of love. It was knowledge, both of the head and of the

heart, that made Paul a "captain courageous," a leader with courage unashamed. Not what he doubted, not what he hoped, but what he knew, made him the conquering ambassador of the early church.

Years ago a great wool-merchant of New England told me of selling a large consignment to a dealer after the dealer had a dozen times refused interviews. The sale was made because my friend knew the grade of his wool and what could be done with it. In speaking of the matter to me this gentleman said, "Negation never sells anything."

The world needs to-day positive men and women, men and women with great beliefs, men and women with a great faith. The supreme international menace of our generation is fear. Those who get on with business, who solve problems in every active sphere of life, are those who are able to say in their hearts, whether they have occasion to say it in so many words or not, "I am not ashamed."

George Washington led a despised army, was called a joke when he was not denounced as a traitor; but he was never ashamed. Arnold von Winkelried was a sorry spectacle for eyes that appraised uniforms and measured only the trappings of war. Crowded back against the ice mountains of his native land, he stood surrounded by men and boys who carried flails and scythes. A motley crowd it was that thrust itself between women and children and the burnished steel of the Austrian oppressor. But Arnold von Winkelried was not ashamed. He bared his breast, and,

leaping forward, gathered in a dozen spears. He bore them to the ground, and cried, "Make way for liberty!" Over his prostrate form and through the narrow lane thus made, his neighbors, unashamed, with flail and scythe swept down to victory. It is this spirit, my friends, that will give you success.

THE QUESTION PERIOD

How may one become a Christian?

Paul's answer to the jailer of Philippi who cried out in his terror, "What must I do to be saved?" was, "Believe on the Lord Jesus Christ, and thou shalt be saved." One becomes a Christian by believing on the Lord Jesus Christ. There is no other way. Faith is the only cure for the sick soul; but this belief, my friend, is more than a mere verbal statement, more than the confession of the lips and the intellectual acknowledgment of Christ's deity and saviourhood. You have not believed on the Lord Jesus Christ until you have taken Him in deadly earnest. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." We have not truly believed until our lives are changed accordingly, until we have begun to care for the widow and the orphan, until we have done good to those who have despitefully used us, until we have taken up our cross daily and followed Him, until we have loved Him with all our mind,

strength, and heart, and our neighbor, near and far, as we love ourselves.

Last Sunday you said that a man might be forgiven, but he would still have to stand the consequences of his folly. Could such a man marry? If he did, would his children be affected by his sin?

If a man's sin has been of the kind that taints the blood, he becomes a hereditary menace; then it would certainly affect his children. He should not wish to marry; he should not be allowed to marry.

If you were in charge of the social activity after a business meeting, what kind of program would you plan for young people of varying ages?

I would secure from the headquarters of my church young people's society or from the United Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, the books and special helps that tell you of the many successful social programs that may be given. Right now one of the finest little books is "Social to Save." THE CHRISTIAN ENDEAVOR WORLD is carrying a series of unique programs, eight in all, from the pen of Dr. William Shaw.

I want to begin the new year by tithing. I started several months ago, but want to know whether I go about it in the right way. When my church gives suppers and entertainments, I buy

extra tickets, and invite young people outside of my church, and use my tithe money. Should it go just to my church and the Moody Bible Institute, the American Bible Society, and such places?

Certainly the price of your own supper should not be taken from the tithe. Personally, I do not charge any tickets that I buy for festivals and things of that sort, whomever I pay them for, against the tithe. This, however, is a matter for you to decide. Others feel differently. The thing that counts is that you are a tither.

What is your opinion of capital punishment? Do you believe it should be abolished in New York State?

No. Unless and until the murderer is assured of life imprisonment without possibility of release. One of the most appalling facts of our American civilization is the fact of unapprehended, unpunished, or quickly freed destroyers of life.

How do you regard dancing among the young people's associations?

As I have said before, I regard dancing as unsuited to the democratic social needs of young people's societies. Mighty fine people dance, and there are all kinds of dances; but what I frequently see in New York dining-rooms is not a whit better than what I saw years ago on the Barbary Coast in San Francisco. But, these vital

questions aside, the mixed dance at its best in a Christian young people's society emphasizes the graces of some at the expense of others less fortunate, makes for cliques, and is inherently selfish. Invariably I have found it crowding everything else off the boards.

I recently read a newspaper article saying that a prominent Jewish rabbi had issued a statement acknowledging Christ and urging all Jews to acknowledge Him. Do you think this means anything?

The statement to which you refer is the story concerning the remarkable sermon preached by Rabbi Wise of New York City. He did not call upon the Jew to accept Christ as the Messiah, but as a historical fact, as a mighty Jew, as a great teacher, and to live His principles and philosophy.

Do you think prohibition is a benefit to our country?

Prohibition is a great benefit to our country, an inestimable benefit. As Dr. Gordon said in the *Review of Reviews* recently, "We think so much of what prohibition has not yet done that we forget the tremendous things it has already accomplished." Though some cities will for years present tremendous problems of enforcement, I know of no section of the country that has not been vastly benefited by prohibition. As to the "speak-easy," in 1916 the United States brewers' report

showed 30,638 retail liquor-dealers in New York State, and the New York Excise Department reported a total of 24,339 places licensed to sell. The difference, 6,299, represents illegal joints. But these were not all of the "speak-easies," for there were many hundreds of unlicensed beer "stubes" and "home wineroms."

We have heard the expression "religious jazz" in connection with some of our hymns. Kindly explain what this means.

"Religious jazz" no doubt refers to light and trashy songs which have found their way into many books used by many churches. It is quite possible, however, to lean over backwards in the direction of church music to the exclusion of hymns that have blessed multitudes of people. I once heard a distinguished song-leader refer to "Beulah Land" as "the bootleggers' anthem," and resented it. I particularly commend such efforts as those put forth by the Greater New York Federation of Churches in this city in connection with its special school for the training of leaders in church music.

What is your opinion of healthful sports on the Lord's Day?

I am absolutely opposed to commercialized sports on the Lord's Day, sports that charge an admission. I have never read an argument that has convinced me that "pay-as-you-enter" athletics on Sunday do not strike hard at the life of

one of our greatest Christian and American institutions. I have the utmost admiration for some of our leading athletes who have refused to participate in such enterprises.

Healthful recreation on the Lord's Day by those who have no opportunity during the week is an altogether different matter. A walk, a ride, a row, a swim, life in God's good out-of-doors, may be altogether in harmony with the spirit of the One who said, "The Sabbath was made for man." This is no excuse for golf at ten dollars a hole!

Years ago I was called into conference by a distracted Y. M. C. A. secretary who was directing a boys' camp on a beautiful lake. The lads from a great industrial city reached the camp late on Saturday evening; they were compelled to return to their work late on Sunday night. The camp rules provided that there should be no swimming, no boating, on Sunday. A slight modification allowed the boys to bathe early on Sunday morning, provided, however, they did not get beyond the shoulder-line, and did not swim. The secretary in charge pleaded with tears in his eyes for the rights of boyhood that Jesus would not have denied. His board was adamant, but I found that several of the directors used their new cars—and the automobile was then an innovation—to carry their families into the open air on Sunday afternoon. I knew them to be sincere, but surely they were mistaken. They strained at a high dive, and swallowed a Rolls-Royce.

Some will answer: "But you take a chance, a

great chance, here. There is danger. Your very words will be misunderstood and misquoted." There is danger; but more, there is duty, and the man who carries any measure of responsibility for moral leadership must not turn away from duty because in facing it he faces danger. There is risk in crossing Fifth Avenue, but most of us must cross, and some find discernment in doing so.

What do you think of the Locarno treaty?

It is tremendously inspiring, beyond words, not only because of what it has done, but because of the greater prophecy. The Locarno treaty opens a new door of hope to the world.

What do you think of women's smoking?

Read "How to Live," the book written by Dr. Lyman Fiske and Irving Fisher. This will tell you what I think about women's smoking. Woman has a right to smoke, even as she has a right to wear trousers and chew tobacco; but, thank God, comparatively few do either of these latter two. It is a scientifically demonstrated fact that the cigarette in the mouth of a woman is a hand of death upon the finest cells and functions of her body.

Do you think the Allied occupation of the Rhineland should continue after Germany is in the League?

The quicker Allied occupation of the Rhineland can be terminated, the better for all the world.

What is your opinion of a man who with only one child can afford to but won't let that child study for the vocation which it is best suited for and wants to follow?

I cannot, of course, pass judgment upon the issue, for I do not know the one child or the father. I have known some children to want some things that were ruinous, but certainly every child should be given the chance to study various vocations with the idea of putting his or her life into the work for which he or she may be best suited. There is a vital and a growing need for vocational training and counsel in this country in colleges certainly, but in high schools, in the grades, and, first of all, in the homes.

What would you say of a man who does not believe any good in a person until he has had proof, and what would you do for him?

I would say first, "Watch him." Such a man is not to be trusted.

There is so much good in the worst of us,
And so much bad in the best of us,
That it ill behooves any of us
To find fault with the rest of us.

I shall refuse to believe evil of any person until I have proof to the contrary. "As a man thinketh in his heart, so is he." Stand up every morning and say, "I believe; I believe in God, I believe in my fellow man, I believe in myself." Give this answer to the gentleman you refer to, and pray for him.

The conditions that exist in the world to-day are exactly as we want them. They are the result of what we all do. How could they be different?

This is not a question. It is a speech. I disagree with the speech. There is at least one man in the world who is not satisfied with all the conditions. Some conditions will be helped when we begin to think straight. It takes straight thinking to produce straight acting. Conditions are changed when men and women with the fear and faith of God in their souls set out to change them.

Should a person who cannot believe the principles taught by the church, but who admires the good the church has done, participate in the Christian Endeavor work?

Join the Christian Endeavor Society. If you cannot accept the covenant obligations of the society, join as an associate member. The Christian Endeavor Society is not a Christian perfection society; that is, it does not ask young people to be perfect before they come into its fellowship; but it is striving to help God make young people better, finer, richer, in all the sentiments and activities of their lives. It does have principles, too, which it dare not sacrifice to increase its membership. I sense an earnest seeker in the woman who asks this question. Why not try the prayer, "Lord, I believe; help Thou mine unbelief"?

What do you think of New Year's resolutions?

New Year's resolutions are all right when they are kept, when those making them do so with the idea of making good. They are too generally regarded as part of an annual celebration.

Do you think the United States should join the World Court, and why?

I do. I believe in the World Court because it offers us one piece of machinery for organizing the peace, because it has demonstrated its efficiency, because already in a number of vital instances it has removed the menace of war, because practically all our leading statesmen in both great political parties have given us sound reasons for favoring it, because I believe it to be the next step toward the keeping of a solemn vow we made to both the living and the dead to end war.

Which is worse, outbreking sin or neglect of good?

Both, and the one leads to the other.

Why does God afflict me? I have lost my dearest friends and loved ones, and am now hopelessly ill.

God does not afflict you. I cannot tell you the reason for your afflictions; for I do not know your family history, and I do not know you. I do have

for you the deepest sympathy, and I do know that again and again afflictions have become immeasurable blessings, that the ministry of pain is one of the most vivid of all ministries, and that the song in the night carries farther and is often sweeter than any other. I do know that God's grace is sufficient for you, that "weeping may endure for a night, but joy cometh in the morning." I cannot explain these hidden ministries of life, but I do trust the One who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

What is the difference between the soul and the mind?

Mind is the abstract term for all forms of deliberate thought, of conscious intelligence. The soul is your immortal personality. The mind is part of the soul, and the whole is always greater than the part.

Do you think nature stories should be put into Sunday-school teaching?

I think that nature stories may be used to very great advantage in the Sunday school. I remember very vividly how as a little boy my Sunday-school teacher caught my fancy and held my admiration with them. But do not use them to the exclusion of those great and central hero tales of the Bible. A friend of mine said recently that he attended a religious service in New York City, and that not once did he hear the name of God or Christ mentioned.

Dr. Cadman said Socrates next to Jesus was the greatest man of history. You say Moses. Why the difference of opinion?

Why not? It is only an opinion. Perhaps because my friend Dr. Cadman is a more mature and a wiser man. However, I am of the same opinion still, and more interested in the fact that we agreed on Jesus Christ as being first.

We have twenty-five members in our society; all of them come regularly to the monthly business and social meetings, while ten of them never come to the Sunday-evening devotional meetings. What can we do to get them to attend and take part in these Sunday-night meetings?

Try asking them to do definite things in the Sunday-evening services of your society. Does one of them sing? Put a solo on the program. Start a combined membership and participation contest. I mean a contest in which you divide the membership of your society into two groups and then give points for new members and for participation in the regular meetings of the organization. Do not count a new member until after he has attended a certain number of Sunday evenings. Make careful plans weeks ahead; bring in an outside speaker now and then, but not too frequently. See to it that so far as you can the service is worth attending.

What is your opinion of a Y. M. C. A. group which holds its meetings in the church basement

on week-nights for social activities having boxing-matches in the church basement?

I am open to the charge of prejudice in my answer, for I have always enjoyed boxing. It is glorious exercise and a fine moral test. There is a world of difference between boxing and prize-fighting. Boxing in the basement of a church arranged for athletic activities and under proper direction is a fine thing.

What chance have the people to enter the kingdom of heaven who are the cause of the present coal conditions?

The same chance we black-faced sinners have who burn soft coal. Do works meet for repentance, and make your faith personal, and you shall be saved and your house.

Do you think a woman ought to tell her husband of her past?

No. She ought to tell him before he is her husband, and give him a chance to decide whether he wants her to be his wife. And the man who does less than that with the woman he hopes to marry is less than an honest man, and headed for trouble.

MOVERS OF MOUNTAINS

Erosion is a mighty mountain-mover. At the annual rate of a small fraction of a single inch to a score and more of feet, the elements are uniting to lower the ranges. Wind and rain, snow and frost, are wearing down the upflung portions of the earth. Statistics tell us that in the old sea-bed sections of the continent the present level of the land is from five thousand to ten thousand feet, or from one mile to two miles, below the point at which erosive processes began. Lava caps may withstand the giant's relentless stroke longer than alluvial soils and sandstone, but in the end even granite must succumb.

Man is a mightier mountain-mover. He divides a state with his spade, and separates continents with his shovel. He tunnels the Rockies and burrows under the Alps. He sluices into a lake a hill that obstructs a city's growth, and on the new ground thus made he plants another town. Every day New York City lifts an inverted mountain of rock from beneath her feet. Appalling abysses where one could lose a baby pyramid yawn beside the avenues. Presently the chasm is filled with another kind of mountain, many-windowed and with ten thousand lights that in the dusk rise from the curb for half a thousand feet and more into the hazy sky.

Mountains are high places, and so man may

stand upon them and see far. Great mountains are hard and cold with winds beating upon them and storms swirling about them. In the crannies flowers may bloom, and upon the precipices waterfalls may break; but men do not set their houses upon the rocky peaks, for they were not framed for permanent residences. Climbers set out to conquer them, struggle with shortened breath up the steep slope and through the thin air; but, the goal at last achieved, they hurry back to the valley. Mountains are made for the plains and the grindings of the rains, and the water from the glacial caverns enrich the lowlands and bring at last the harvest.

Mountains are lonely places, places for introspection. And always they are a challenge; always they seem to say, "I dare you." A member of one of the parties which set out to climb Mt. Everest, when asked why the attempt was being made, replied, "Because Mt. Everest is there!" And one might add, "That is what a mountain is for, to be climbed."

But the highest mountains are not physical; they are moral and spiritual. And, young people, we cannot remind ourselves too often that

The heights by great men reached and kept
Were not attained by sudden flight;
But they while their companions slept
Were tolling upward in the night.

The man who conquers the heights of selfishness is greater than the Alpinist who goes to the top of the highest crag in Switzerland, and this holds not only for personal situations, but for national as well. We Americans, whose fathers

conquered the wilderness, shall prove to be indeed worthy of our sonship and inheritance when we have conquered our fear of world relationships and responsibilities; and whoever finds the height of materialism at last under his feet, who establishes God and good as before gold in his life, is a mountain-mover indeed.

There are inspiring examples among us of this gracious principle, men and women who look upon their positions as a sacred trust, who are devoting the major portion of their time, veritably giving their lives, to investing their wealth for society; men and women who hold themselves as stewards among their fellows.

What shall I say of the bleak, stark pinnacle of hate, the rancor and bitterness of class and group and race? That mountain must be moved out before brotherhood can come in and before peace may hope to rest upon abiding foundations.

Lawlessness, which sits intrenched in our great cities, which lifts its brutal front before culture and social position, must be moved from the present order, and we may as well begin with what stands most prominently before us, the violation of the prohibition laws.

In the realm of faith, in the sphere of the church, above all other obstructions standing as a bar in the forward-leading ways of personal Christian experience and threatening to defeat the Christianizing of the social order, is the mountain of doubt. Even Jesus Christ could not do mighty works, owing to unbelief. The unbelief of those among whom He moved, not His own. A bitter curse is doubt, doubt of yourself, doubt

of God, doubt of abiding good, doubt of an omnipotent love that will at last conquer the wrong and bring Truth into her own.

Who, then, are the mountain-movers? The roll of those who have distinguished themselves before their fellows, who have made the path of human progress straight and even, or at least dedicated their lives and so poured themselves out as to be remembered for what they achieved, is too long to be called; but it is not of these that I think chiefly to-day. It is the unsung heroes, simple and unobtrusive men and women who bore their burdens and did their work with an unfailing optimism and an unyielding faith in the triumph of ultimate good. It is the unnamed village Hampden and the unremembered shepherd of the hills. It is of your mountain that I am thinking to-day, and it is to you I direct my words.

You may overthrow the mightiest obstacle that stands in your path. You may reach the heights of the last pinnacle that bars your progress. You need faith, to be sure, and that you may have—faith to remove mountains, faith not only in yourself, but faith in the great Friend who supplements your weakness with His strength, who becomes your complement and partner; without whom you can do nothing, but in whom you can conquer your world. If I know the temper of youth, if I understand the spirit of young womanhood and young manhood, it is the temper of moral blue steel and the spirit that cries:

I do not ask for ease and peace,
O God who set the vikings sailing,
I do not pray for doubts to cease
And fears to stop their wailing.

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I only ask the viking's task,
That I may go a-sailing
Where kingdoms in adventure bask
And faith is all prevailing.
I do not ask for ease and peace;
I do not pray for trials to cease;
This be my dower:
God grant me power.

THE QUESTION PERIOD

What is your opinion of Pussyfoot Johnson's repudiation of prohibition in the Volstead Act?

Better ask what is my opinion of the newspaper man who wrote the false interview. Pussyfoot Johnson did not repudiate prohibition. Specifically and enthusiastically he indorsed it, bringing to his indorsement the story of inspiring results on both sides of the world. Nor did he repudiate the Volstead Act. He indorsed both prohibition and the Volstead Act.

Is the Boxing Commission justified in barring smoking from Madison Square Garden?

Yes. Any commission is justified in barring smoking from any public place. Public smoking is a menace to health and to life itself.

Do these verses mean that we are responsible for the downfall of others, and that we must not engage in pleasures which we feel would not harm us, but might harm others?

(1) *Abstain from all appearance of evil.—
1 Thess. 5:22.*

- (2) *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15:1.*
- (3) *It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.*
- (4) *When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.—1 Cor. 8:12.*

Every person is responsible for his or for her influence. If I am doing something that I am sure does not injure me, but which I come to see does hurt another, then certainly I should stop doing it. The strong can never escape the moral obligation for bearing the infirmities of the weak. Unselfishness is a noble trait, but it is more; for the Christian, it is the divine imperative.

In repeating the Apostles' Creed why do our Methodist friends leave out the words "He descended into hell"? Is it because it is distasteful to them, or because they do not think He did descend into hell?

The liturgy of the Reformed Church in America allows the use of the word "Hades" instead of "hell." Sometimes in repeating the Apostles' Creed the expression "into the abode of the departed spirits" is used, the idea being that for some these other expressions are more nearly true to the spirit of the creed and to the statement of its fact. When we say, "He descended into

hell," we do not mean what is now commonly accepted as the definition of that word.

A man who was raised in the Protestant faith has been married and divorced, and at present is not identified with any particular church. Is there any church where he can be accepted as a member in case he remarries?

Whether or not you could be received into the membership of the Protestant churches with which I am acquainted would depend entirely upon your present moral and spiritual state, whether you could answer the questions upon which answers are required of those applying for church membership. The fact that you have previously been divorced would not be a bar if you are now a Christian and ready to assume the covenant relationships of a Christian.

I am not a legitimate child. Do I have as much chance as a legitimate child in the eyes of the Lord?

Yes, absolutely. God does not hold you accountable for that past.

Do you think it would be a good idea to have a missionary concert once a month or bi-monthly instead of the regular prayer meeting? Would it stimulate interest in missions?

I think a special missionary program once a month is a very fine thing indeed. It offers an

opportunity to bring to the young people of the church the broader vision, to challenge them with world need. It will stimulate not only interest in missions, but a livelier interest in every department of your work.

Would you suggest that the ministers of the various churches be requested to announce the Conference in their churches from time to time as a reminder, and to reach people who may not have heard of the Conference?

Yes, certainly. We should all be very grateful indeed for such announcements.

Where is heaven; and, if you believe in future recognition, where are the millions who have gone on before? Revelation, chapters 21 and 22, fully describes the jasper walls, etc., but where is it built?

I do not know where heaven is; but I do know that it is, and I do believe in future recognition. I know that it is a prepared place, for Jesus said, "I go to prepare a place for you." I do not know where the millions who have gone before are, but I do know that they are, and that they are with the Master of us all. The details of the future I am happy to allow to remain just where they are—in the future. For me heaven is fulfilment, completion, perfection. For me life is a path that begins here and extends into the eternities and beyond. How utterly impossible it is for us to reduce the future existence into the com-

ponent parts of a test-tube demonstration is evidenced by unnumbered stars, limitless spaces, and a billion miles and more of distances. Once I heard a little boy ask his mother this question, "When I get to heaven, can I have just bread and butter?" For days, burning with typhoid fever, he had been starved. I shall never forget the mother's answer, "Yes, my boy, when you get to heaven, you shall have just that—bread and butter." Better than any book of theology she answered my question, What is heaven?

How are our murmured prayers heard in so many different languages?

Our murmured prayers are heard because prayer is the universal language. Prayer is the native tongue of the heavenly Father.

Were any records found in King Tut's tomb that might prove statements made in the Bible around that period?

Some of the records found in this ancient king's tomb throw light upon the period of history in which the boy monarch ruled. At the moment I do not have information as to whether they bear specifically upon statements in Bible history.

What course should be pursued by a law-abiding citizen when a store of doubtful import has been opened within a stone's throw of one's home? It is nothing short of a bootlegger's joint.

In such a case make your report to the nearest Federal official of the United States Government. If you do not know the name of such an officer, call the attention of your minister to the facts, placing in his hands any evidence that you may have.

Why do the Jews and the Seventh-Day Adventists keep Saturday and we keep Sunday? Which is right?

The Jews and Seventh-Day Adventists keep Saturday rather than Sunday because they believe it to be the day specifically appointed by God for religious observance, the day named as holy and sacred. Following the customs of the early church, confirmed by the action of the spiritual authorities, the majority of all Protestants observe Sunday. The matter lies in a field of personal choice and conviction. I am entirely satisfied with Sunday. With me it is the principle, one day in seven, that is authoritative and divine.

There is being organized in Yonkers a Council of Protestant Young People's Societies. Is there a need for such an organization? Would you advise a Christian Endeavor society to join it? There are approximately 25 Young People's societies in the city, divided as follows: 4 Baptist Young People's Unions, 6 Christian Endeavor societies, 6 unidentified organizations, 2 Young People's Service Leagues, 5 Epworth Leagues, and 2 unorganized groups.

I certainly would advise your Christian Endeavor society to join such a union of Protestant young people's societies as you speak of. If there were a Christian Endeavor union in Yonkers, perhaps these other young people's organizations would be happy to unite with you, as similar groups have done in many other cities of the country. There are particular values in a Christian Endeavor union.

Should the young people of our churches keep away from secular and commercial sports and amusements on the Lord's Day, and thus make their example properly count for Christ and His church?

Yes, I think that they should. Their example in cases of this kind really means much. Beyond setting an example the young people of many of our unions have led vigorous campaigns against Sabbath-desecration and law-violation. The services of the Chicago Christian Endeavor Union, which had a generous part in getting a day of rest for the letter-carriers, brought to these young people the abiding gratitude of the men who were benefited by the final decision of the Post-Office Department.

What do you think of Bruce Barton's book "The Man that Nobody Knows" and the article "The Book that Nobody Knows"?

Thousands of people have been given a new impulse towards Christ by Bruce Barton's "The

Man that Nobody Knows.” As much may be said concerning his article “The Book that Nobody Knows.” I would not have written either of these books; I could not have written them; but they have had a wide ministry.

You said on January 10, 1926, that you were against women's smoking. How about men? Do you think it affects one to smoke? I have known men to smoke since youth and live to be ninety.

I know one man who smoked until he was ninety-nine, and died finally with an old pipe in his mouth. That fact, however, has not led me to smoke. There are exceptions to every rule, but the exceptions do not disprove the rule. I am very sure that smoking has a serious effect upon young people, that it is particularly bad for boys and for girls. “How to Live,” by Drs. Lyman Fiske and Irving Fisher, brings a scientific judgment against smoking for any age.

Our society is planning to have a party and dance shortly. We feel that if our young people can dance at these parties, we shall be able to hold them. Please give your opinion.

Several times in the past I have expressed my opinion with regard to dances in young people's societies. I say again that I have never found them lending themselves to a democratic program of entertainment. I have found the dance to be selfish and to discriminate in such a way as

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to make for unhappiness. I have never found it getting and holding young people to a Young People's Christian Endeavor society. On occasion I have observed quite the opposite situation arising as the result of the dance.

What do you think of Pelmanism as a scientific mind-trainer?

I have seen Pelmanism widely advertised and vouched for by some very distinguished people. I have no personal knowledge that warrants me in passing judgment for or against it.

What is your idea of God? How can we make others believe in our faith in God?

God is the perfect combination of all moral attributes. He is omniscient, omnipresent, omnipotent, truth, justice, and love. God is a personality. He is personality. The mechanistic theory of the universe and of life is incompatible with the known facts of law and experience. Like begets like. Man begets a man. God begets a personality, a personality after His own order, a personality with the vital principle of divinity, a personality destined to live forever. But the definition is not complete for me until I have said that God is my heavenly Father. Therefore, in the words of Isaiah, "I will trust, and not be afraid." We can make others believe in our faith by practising it, by living it. I remember that His Son said, "If ye love me, ye will keep my commandments."

Is your flag on the correct side of the platform?

We have had contradictory advice given us by absolutely competent authorities as to which side of the pulpit the American flag should be placed upon. The flag stands where it does because the church-master received his advice from the Adjutant General's department. Theoretically, we were told, the minister has his back to his congregation, and is leading them. The flag is at their right, and theoretically at his right. I shall be glad to have further light on the subject in order that we may be utterly right.

What is your opinion on secret fraternities in the high schools?

I do not favor secret societies, fraternities, in the high school. They do not seem to me to be at all in harmony with the spirit of the public school. Rather wide observation leads me to this opinion, which is an earnest conviction.

There is a dispute in our office as to whether it is wrong or not to use occasionally the office stamps for personal letters. Will you settle this question for us, as some will be listening for your answer?

It is always wrong to take what does not belong to you. The principle is the same as though a million dollars were involved. However, practically all of the offices that I am acquainted with allow employees the use of stationery and stamps within reason. Ask the boss.

On Sunday, coming to the Conference, I gave a poor man a quarter, and because he smelled strongly of drink my Christian friend rebuked me and said I should not have done it. What do you think I should have done?

I do not think that you should have given him the quarter. I make it a practice to take to the nearest restaurant those who ask for money to buy food. I have never yet refused to help a man in this way. I will not give cash to any person who solicits on the street.

Is it true that Mohammed's coffin has been suspended in the air for many years; and if so, is this a manifestation, or what power holds it there?

I have absolutely no faith in the story that Mohammed's coffin was or is suspended in the air.

Your opinion expressed last Sunday regarding a woman's smoking coincides with my ideas. What would you do if a woman guest at your house should smoke, especially at her meals? If asked not to, and she persisted, then what?

Such a woman would not long continue as a guest in my house. It is very difficult to imagine such a situation. If in her right mind, she would be deserving of no consideration. If not, there are institutions equipped to care for her.

What do you think of the governor's attitude toward the repeal of the enforcement of the prohibition law in New Jersey?

I think that it is regrettable. I am entirely out of sympathy with the governor's attitude toward prohibition in general and the prohibition law in particular.

CHOOSING A LIFE-CALLING

Years ago, as I entered the elevator of a great office-building, I saw above the door a verse of poetry which carried as its title "He Fell in Love with His Job."

I doubt whether any person ever achieves great success who does not fall in love with his job, who does not come to have a deep earnestness and an abiding passion for the work that he is doing. Many persons achieve only indifferent success, and fall far short of what they might have been and done, and generally these impress the onlooker as being rather uninterested participants in matters that engage little more than their working-time. They wait for the hour of adjournment; they give as little as they must to draw their wages and complete their day.

But surely one must have a job worth falling in love with. Easy enough it is to say, "Fall in love with your job," when your mind is busy with delightful matters and your hands are full of glorious assignments. But the great majority of people have humdrum tasks, and know little more than the slavery of service. What of these? Ah, even these have the fighter's chance to better their condition. Again and again men and women from among them climb out of the darkness of drudgery into the light of envious achievement. While some spend their time in bemoaning their luck

and pointing to others in better situations, a few hardy spirits buckle down to the stern business of ennobling the hard and mean, and of making the unattractive glorious.

I remember a sign-painter in a Western city, a young fellow with a hump between his shoulders and an asthmatic cough that racked his frame, who nevertheless made his pictures on cardboard, and his inimitable lettering, the envy of all the boys in the community. I have never quite gotten over my ambition to be a maker of signs.

For years I met from time to time the greatest authority on honey-bees in the world, Mr. A. I. Root of Medina, O. I do not recall that I had the slightest interest in these little yellow workers until I caught something of the enthusiasm of my friend. After knowing him I half raised the question whether perhaps I missed the highest calling by not selecting his vocation. He made bee-culture his greatest thing in the world.

Even scrubbing looks different when I see the little Irishman going about it who comes regularly to the apartment-building where I live. He has a deftness and a flourish that make him a professional.

A young man who was taking the short agricultural course at the University of Ohio a few years ago came to me asking advice as to orchard-land on the Pacific coast. I found that he lived on a farm and that his father was practically dependent upon him. I suggested the renovation of the old orchard to begin with, the planting of new trees, the setting-up of a fruit-growing program on the home hills. He accepted the counsel; and

while his fresh plantings were maturing, he cleaned up the old place, went to spraying, and in less than five years was winning prizes at the State fair.

If your job is not what you think it ought to be, have you ever tried making it different? Until you have you are not in a position to pass final judgment upon it. If, after a level-best endeavor, it still remains ignoble and unworthy, then you must leave it. You cannot reach the success that may be yours and remain in it. You must be able to fall in love with your job.

Does not what has been said make unmistakably clear the necessity of choosing a life-calling? The majority of the men I meet did not choose. They just happened upon their work, were pushed into it, or perhaps fell into it. A distinguished lawyer said to me recently, "I decided to become a lawyer after hearing one brilliant address to a jury." It was a wild gamble. Comparatively few, I am sure, have had as happy a result with this game of chance as did my lawyer friend. There are preachers following the plow, and there are plowmen making a miserable failure of preaching. Of course, they are not always victims of circumstance, for there is a vast number of indolent souls who would not stir themselves to find their peculiar talent and to discover their mission.

We who have positions of authority should feel responsibility for doing our best to make the work of those under us attractive. The profit-sharing plans of great business enterprises are an illustration of what may be done in this direc-

tion. A great department store on Fifth Avenue pays the salary of a chiropodist, who devotes his entire time to looking after the feet of the hundreds of men and women who stand all day behind the counters, or move to and fro upon the crowded floors. The store has found it to be a wise investment. The restaurants that some of the great banking enterprises of New York City maintain, where the employees are given the noonday meal without charge, have been found to be a sound investment, too.

But certainly the public-school system of the United States, and the program of religious education in the churches, and the activities of the American home must be searched and stimulated, informed and inspired, to give vocational training and guidance to our sons and daughters. Youth must choose, intelligently choose, its calling or lose its birthright of power and its goal of success; but youth cannot choose without the facts.

Certainly there are no greater tragedies in life than life's misfits. In an old university city I saw a freshman in skirt and wide merry-widow hat pushing a perambulator in which reposed another freshman dolled up like a stuffed and pampered infant. Life's misfits are quite as ludicrous as that, but infinitely more tragic.

This immeasurably vital matter of a life-work, which should be a comprehensive plan of selection and education, is too often little more than a child's game of reaching blindly for a string and pulling an unseen favor from a bag. "Ye shall know the truth, and the truth shall make you

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free" is the text which applies to the situation. Know the truth about yourself, your peculiar abilities and limitations, your inherited talents. Know the opportunities and the requirements of the professions and tasks that you feel an interest in; and then, after counseling those in whom you have confidence, set your face steadfastly towards your heart's and mind's desire. Such a process will bring you to freedom, freedom of expression in body and soul.

No person achieves success of the higher sort without discovering the channel of service through which the personality is fully poured out. Only on rare occasions is that channel found in a blind rush. Too frequently the young person who leaps to a decision leaps to disaster. But, having made your decision, my friend, allow nothing to interfere with it. To the best of your knowledge and ability, to the full extent of your finite forces, strive for the right selection. Make the wise choice. Be sure you are right; but, having reached your decision, remain as a rock in it, a rock that shall not be moved. Procrastination may be the thief of time, but vacillation is the murderer of opportunity.

It is my conviction and my observation that mediocre ability, harnessed to any worth-while endeavor by an abiding conviction and whipped up by hard work, wins. Brilliancy is not an imperative. Do not pity yourself because you are not a genius. Very few are, and very few of these are ever anything more than infant prodigies. But, sir, you may have the natural endowments of a Lord Byron and the social environment of a

crown prince, only to finish in mediocrity if you dedicate your talents to winters at Palm Beach and engage your life in tasks that have no other claim upon your soul than their respectability and good form.

Choosing a life-calling is one of the two supreme decisions of a man. The other, which is first, is choosing life's Master and Guide.

THE QUESTION PERIOD

What publications carry the story of this conference with your address and answers?

Practically all of the newspapers in the Greater New York area have been most generous in their reports of this conference. THE CHRISTIAN ENDEAVOR WORLD, published at 41 Mt. Vernon Street, Boston, Mass., carries the address and all questions and answers each week in a special radio department.

Do you not think it an imperative part of a Christian's duty to vote, thereby having a part in his city government?

I do think that it is an imperative part of a Christian's duty to vote. I could not be even a reasonably good Christian without voting. The teachings of Christ at this point are unmistakable. I have no right to enjoy, no right to accept for myself and for my children, the benefits of a free government unless I am willing to pay its

price. The crown of American sovereignty is the ballot. The man or the woman of voting age who refuses or neglects to wear the crown endangers his kingdom.

Can a student take courses in modern materialistic philosophy which take a mechanistic view of the universe and its origin, leaving little if any room for spiritual forces, and not injure his religious beliefs?

It is my opinion that such courses, for the time being at least, inevitably disturb the religious faith of those who take them. However, again and again I have observed young people emerging at last from them to stand upon firm foundations of religious belief. I do think that it is a mistake for young people in high school and in their undergraduate life to be introduced to these courses. I am advising with my own children and assisting them to select institutions of learning which are fully equipped and thoroughly scientific, but preëminently Christian. A learned professor who teaches his freshman class in philosophy that there is no such thing as duty and that an unselfish man does not exist is, in my humble opinion, a real menace to society. He may be a highly accredited philosopher, but with the speaker he stands discredited as a director and leader of youth.

In our church we have four young people's societies and one Christian Endeavor society. Do you feel the Christian Endeavor movement to be

still strong enough to warrant us to make all our societies Christian Endeavor? Why?

It depends upon the activities that these four young people's societies engage in. We have four Christian Endeavor societies in our church; also five clubs for girls and young women, one club for boys, and a brotherhood for men. We need all of these organizations. If your four young people's societies are similar in policy and program to the societies of the Christian Endeavor movement, why not make them part of the general graded Christian Endeavor plan?

What is the meaning of the phrase preceding some of the Psalms, "To the Chief Musician"?

The fourth Psalm was dedicated by David to the chief musician. The word in the original is literally "general manager." The chief musician was the choir master if you please, the precentor, the leader of music. He was then, as he is now, a very important, ay, and sometimes a very temperamental individual. David was a wise man, a good student of human nature. He dedicated a Psalm to him. And who of us is not temperamental enough to appreciate honest praise?

Will you suggest some book to read as a systematic study of the Gospels?

I know of nothing better than Peloubet's "Notes." You can secure it from any denominational publishing-house or other publishing-

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houses handling religious books. Inquire for a copy of the "Notes" covering the Gospels.

Do you think there will ever be an end to war? How?

Yes. Daily we approach nearer the time when wars shall cease, when spears shall be beaten into pruning-hooks and swords into plowshares. War will end as the result of the efforts that men make to set up and organize the machinery of peace. Everything that we are doing to-day in the direction of good will and brotherhood is work justified and well done. However, the more vital matter is not the machine but the spirit. There can be no new world without new world-builders. Hearts must be changed; souls must be regenerated. The only final Prince of Peace is the One who was born in the Bethlehem manger. He is, for this colossal tragedy of war, as He is for every other question, the only answer. He is the world's only Saviour.

I have been receiving a number of questions, particularly of late, which cannot be answered in public, but which I am very anxious to answer. A little later we will follow one of these afternoon sessions with an hour of conference in which I will answer certain questions which cannot be broadcast. You may look forward to this opportunity. You will all understand, I am sure, that the radio places certain just restrictions upon us.

What are the qualifications of the president of a Christian Endeavor society?

The qualifications for the president of a Christian Endeavor society are in general the qualifications of the president of any other organization. He must preside at the business meetings and other public gatherings. He must give leadership to all activities of the organization. It is a fine thing for him to sit on the platform with the leader at the regular Sunday-evening service of the society. "The Officers' Handbook," a splendid publication which may be secured from the United Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass., gives in detail the duties of the president, as well as of all other officers of the society.

If the president of a Christian Endeavor society is a professing Christian, need he be a member of the church in which he is serving as president of the society?

If he is a professing Christian, it is not required that he be a member of the church in which he is serving as president; but as a rule he is a member of the local church, and as a rule he should be.

Is there a difference between faith and belief?

Belief is the purely intellectual process, excluding the moral quality of trust, confidence found in faith. Faith is belief plus trust and confidence. Strengthen your faith by testing it and by asserting it. Use what you have, and call for more. Pray again and again, "Lord, I believe; help

Thou mine unbelief." Repeat each morning that great declaration, "I believe." Associate with men and women of faith, and read books that stimulate faith. Have you ever read consecutively the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of St. John? Try it.

Dr. Snowden says the words "water" and "woman" spring from the same Aryan root. If so, is it absolutely necessary first to recognize the motherhood of God (the Divine Feminine) ere we may enter into the kingdom of God?

I find no such restriction or condition placed upon entrance into the kingdom of God. I read, however, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house"; also, "Seek and ye shall find; knock and it shall be opened unto you"; and again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." And do not forget to put the full emphasis upon the little word "*do.*"

Is the second coming of Christ a proper subject for study and discussion in a young people's meeting?

Under the direction of the pastor of your church or with the approval and guidance of the pastor of the church, yes. This, or any other similar subject of doctrine, should not be left to the haphazard, and too frequently incompetent, hands and minds of irresponsible people, young or old.

Is the baptism with the Holy Spirit as taught in the book of Acts essential to successful Christian work?

Yes, I so believe. There are degrees, and outward manifestations of the Spirit differ. Not every person has the vision and power of Paul; not every speaker, the inspired eloquence of Apollos. But the promise was not restricted to these, and the power is yours for the asking.

What is the easiest and most direct way to get the young people to become willing workers in the church?

Give them something definite to do. The first work that I did for any church was in connection with an ice-cream festival in an Oregon village. I turned the ice-cream-freezer, and as a reward for my efforts was allowed to clean the plunger! I needed no second invitation, required no assistance, and did the work thoroughly. Study your young people, and try to associate them individually with tasks that they indicate a special bent for. I am acquainted with a young fellow who had never been able to lead a prayer meeting until he was requested to make a report on the missionary exhibit which he had helped arrange at the State Christian Endeavor convention. He was full of his subject, and had made a speech before he knew it. Use some of your young men as ushers. Spend one hour a day in studying out tasks for your young people. I have yet to have one young person refuse to do a definite thing that I have requested.

What do you mean when you say, "Be a booster"?

Just what the card says. The boosters who are connected with this conference—and there are now nearly a thousand of them—promise to be present every Sunday when they can, to bring at least one other person if possible, to advertise the conference in general, and to pray for its success. We shall be glad to have you join us.

How can I with two small children and a home to take care of help the Young People's Conference, or, as you suggest, be a booster?

This question is similar to the one which preceded it. There are some things that you can do for this conference that others cannot do. With the deep desire of your mother heart, ask God to give it good success, to make it a competent ministry in the lives of thousands and perhaps hundreds of thousands of young men and young women. Send your friends to it. Remember those who sing and direct and speak. I cannot tell you how much your support may mean to what we are trying to do.

What answers did you get to your question about the location of your pulpit flag—to the right or the left?

Both. I have received literature and personal letters illustrating the fact that the flag should be at the speaker's right and also demonstrating

conclusively that it should be at his left! One of the leaflets, called "When and How to Display the Flag of the United States," says definitely, after announcing that the national emblem should be at the right as you face the flag when it is used as a banner, goes on and concludes, "There is no official rule." Another leaflet, issued by the National Americanization Committee, has a picture of the flag at the right of the speaker, or on the left of the audience facing the speaker. What shall this poor man do? However, I have received very courteous and illuminating letters from officers of the Veterans of Foreign Wars and literature from their Americanization committee, also letters from several members of the American Legion. These communications inclose pamphlets with cuts, and both agree that the flag should be placed on the speaker's right. You may secure the same literature by addressing these organizations.

I shall be nineteen next April. I am a graduate of the high school and interested in the work of the church. I am president of the Epworth League in my church. I feel I should go to college and prepare for the ministry. I should need to earn my way. What would you advise me to do?

I should advise you to go to college. I believe that it would be possible for you to secure a scholarship. If you have health and determination, you can earn your way and will be better off for having done so. I should be glad to advise with you personally.

Why don't you smoke? The best men I know do, and some of the greatest preachers.

Some of the best men I know smoke, and some of the greatest preachers. When I was in college I played football, basketball, and handball; ran the sprints, and jumped. I never had a coach or trainer, and never heard of one, who allowed the squad to smoke. I have never known a competent athletic authority who did not say that smoking impaired the athlete's efficiency, or that it was best to leave tobacco alone. Right now I am trying to play the biggest game of my life. It takes all that I have got—and that is not enough. If I owed my best to my college, I owe at least as much to my family, to my country, to my church, and to my God. Without prejudice to any other person, that is why I do not smoke. For further details read the text-book of the Life-Extension Institute, "How to Live."

Last winter a bill was introduced by Senator Love of Brooklyn to prevent the publication of suggestive magazines, etc. I note by the Graphic that the Senator will not reintroduce the bill, because the Publishers' Association promises to clean house. Do you think they have done so?

I observe absolutely no change in conditions on our book-stalls, although I do know of efforts being made to better them, and I believe they will bring about improved results. We are still loaded to the gunwales with questionable, salacious, and even worse, periodicals and books.

Here lies one of the most vital menaces, not only to youth, but to our whole civic and religious order.

I was spoiled in my youth; and I am a cynical, dyspeptic man. Every day begins wrong and ends rotten. What do you advise?

It is apparent that you have both a sour stomach and a sour mind, but there is hope for you. An honest confession is good for the soul; and, frankly, I believe that it helps digestion. Begin the day right. Try the Coué formula, "Day by day, in every way, I am getting better and better." Say that twenty times. Better still, offer the brief prayer of the great Hebrew prophet Isaiah, "I will trust and not be afraid." Repeat that twenty times. And here is another, "I believe; help thou mine unbelief," and one of my own that I have found very helpful, "God helping me, I will be my best; I will do my part; I will make my motto 'Others.' "

What do you think of Colonel Haskell's appointment to command the New York National Guard?

Splendid! Colonel Haskell is eminently qualified—I might say preëminently qualified—for the position. He is a thoroughgoing American citizen, a proven drill-master, and a great executive. I congratulate Governor Smith upon his appointee and the State upon its new commander.

A RELIGION OF RISK

Christianity is a religion of risk. Its infancy was stoned and thrown to the lions, its greatest triumphs have been nourished on sacrifice and martyrdom. From Abraham until now those who have followed its banner have gone out not knowing whither they went, never able to see more than a few steps toward the end from the beginning. As the majestic hymn has it,

The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar;
Who follows in His train?

And the answer comes flaming down the ages,

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

Young people, if you are looking for an easy road, a life of pleasant diversions, a soft and indolent existence, do not cast in your lot with the program of Jesus Christ. He has many opportunities, many alluring adventures for young women and young men; but there are none that I have ever found in which easy-chairs play a prominent part. You risk everything that you see flashing out from crowded hotel grillrooms when you turn your steps into the trail of the Galilean. You do more than risk these things;

you leave them far behind, for His trail is a travail trail; and though it climbs high, it crosses a thousand ridges of danger before it reaches its objective.

You risk satisfaction, too, and peace when you turn to follow Him. Christianity is a religion of restlessness. It takes a man from a quiet farm; throws his gaze across the world to a jungle tribe; gives him no contentment until he has dropped the tools of ambition, smashed the dreams of those who loved him better than his life, and gone out after a lonely cause as a missionary of the cross.

You will risk being misunderstood if you follow the Galilean. A beautiful young woman, fresh from college, of whom great things were expected, who might have been president of her institution to-day, instead of following the program that had been set for her went to China. She has been lost for a quarter of a century behind the rice-fields that overlook a pleasant lake, lost among the yellow children of her school. Her name is seldom mentioned by those who knew her as a radiant undergraduate. Is she happy? Oh, yes! Gloriously happy. Unhappy she would be anywhere else in the world; but there are few who understand her, and there are many who insist that she threw her life away.

And you will risk, my friend, if you follow this Galilean, the arbitrary control of your life. Have a care before you speak; be deliberate; reach your decision without haste. You say that you are master of your fate to-day. You will never be that again if you take up the quest of the cross.

You will be mastered and overmastered by a central authority that commands your body, controls your mind, and compels your spirit. You will risk being called a fool, though that danger is not so great to-day as it was in other times when men and women ventured their faith in the hard places of the world.

All of these things you will risk if you accept the invitation of the Christian religion to count your life as not dear unto yourself, if you heed its challenge to pour yourself out in a ministry to men under the captaincy of the One who declared to His most intimate associates that He was among them as one who served.

Far beyond the beaten paths, a hundred and thirty miles in from the nearest railway, among the cedars of the Southwestern desert, I found a Dutchman ministering to a native tribe. He was a university graduate, the son of a home of wealth. He had traveled ten thousand miles to his life's work in the wilderness. His hands were callous; his face was burned to the Indian's brown; his body was bent to the weight of great physical loads. He risked much when he turned to follow Jesus Christ, when he put his Christian profession into practice—hardship, loneliness, and poverty. Yes, he risked all. There had been pet ambitions and social distinctions. He risked all, but, strange to say, his face was the face of a happy man.

Does it seem an amazing thing to you that the fact that Christianity is a religion of risk has not deterred men and women from embracing its ordeals? Indeed, the very risks seem to have

made Christianity attractive, and when other invitations have failed, the invitation of danger has succeeded. Strong men and brave women, who were apparently not drawn to the church in the home land, when Christ has called them, have gone with winged feet to dugouts on the frontier and wind-swept hovels in the Orient.

A young man sat at a chapel hour before one of the great missionaries from China. The youth was an incorrigible, the despair of his parents, the one hopeless member of his class organization. It was common knowledge that his many suspensions would issue within the week in expulsion. But this morning he heard something that changed him. Almost before he was a Christian he was a Student Volunteer. To-day he is at the head of a famous missionary institution near the top of the world. Nothing short of superior risks could win him.

A Christian Endeavor friend of mine from California went through the World War, won his D. S. C., came back, finished his theological course, and sailed for China. I am quite sure that anything short of an utter consecration to a life of utmost sacrifice could never have held him to the Christian church.

But there are some things that you who follow in the train of this incomparable Galilean do not risk. You do not run the risk of losing your rewards. These you are as sure of winning as man is sure that the sun rises beyond the night—rewards, satisfying and lasting, clean in character and progressive in quality; rewards in happiness and health, moral health, that soundness which is

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not conditioned by physical degrees. All that fame does not bring, that station cannot secure, that money never yet has purchased, men and women find who take the risks of religion, and go out with Christ to make the better world.

Do not think that it is necessary to cross a sea to be a servant of this plan. Some of the finest risks are right here in Manhattan. No courage is more sublime than that which pulses in the souls of those who face the humdrum. I do not know what your circumstances are, but I do know that you who fill a humble place fully, who bring songs out of the night of physical suffering and mental sorrow, who are true to the test of your every day, may have a part in the greatest adventure of all, the adventure of a life lived with the Christ.

THE QUESTION PERIOD

Which do you consider the correct method for determining one's faculties and abilities, character-reading by phrenology and face-reading or character-reading by psychological tests?

Character-reading by psychological tests is, in my opinion, the more scientific, though I know of no such tests that are conclusive. The test of character is not the contour of the head, though bumps have their place and their meaning; nor is it the glint of the eye, the set of the jaw, or the promptness with which questions are answered. The final test of character is the issue of the life, the words of the mouth, the meditations of the heart, and the deeds the hands find to do.

Would it be possible for you to talk to our Epworth League in Yonkers? We meet at seven o'clock on Sundays.

I am sorry, but it would be impossible for me to address any service other than those of my own church on Sunday evening. I am happy to be able to speak to you on Sunday afternoon via the radio.

What is your opinion of a young woman's using rouge in moderation?

I do not think that it is any of my business. I do think that when used it should be used in moderation.

Do you think it unchristian to read the papers on Sunday?

This is a matter of personal conduct that every individual must decide for himself or herself. I do think that one's time can better be spent on Sunday than by devoting a great deal of it to the Sunday newspaper. Certainly the Christian should not allow the newspaper to get into the way of his important church and religious obligations and privileges. On the other hand, with these qualifications fully in mind, I could not pronounce any one not a Christian for reading a newspaper on Sunday. If the question of Sabbath labor is raised, then the Monday paper must be tabooed, since it is manufactured on the day before.

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I am working with a Roman Catholic. He told me before souls can enter heaven or hell they must go to purgatory first. Do you think so?

No, I do not. However, your Catholic friend is entitled to his belief.

Will members of the tribes of interior Africa who die without hearing of Jesus Christ be saved?

Yes. That question does not trouble me so much as this one: What will happen to me if I do not do my level best to bring Jesus Christ to these folks?

Please explain the Trinity.

The Trinity is the union of three in one, generally applied to the mystery of three persons in one God, three distinct persons in the unity of the Godhead. We think of God as the Creator and heavenly Father; God as Jesus, the Son and Saviour; God as the immediately comforting, empowering Holy Spirit—three persons, each complete in himself, each divine and omnipotent; and these three completely, divinely, omnipotently one. The doctrine is rejected by many because it is humanly incomprehensible. But my chief satisfaction lies in the fact that I do not need fully to understand and comprehend the mystery of the Trinity to accept its reality. Man knows little enough about the sun, but it warms him; and even when he thought that it revolved around his little earth, it kept him alive.

Is a certain girls' college justified in abolishing all radios because of that tired feeling found among the girls in the morning? Also are they justified in ranking the radio with dancing and smoking?

No institution would be justified in ranking the radio with dancing and smoking. But certainly an institution would be justified in barring radios from dormitory rooms if they interfere with school discipline and health. I am inclined to think they would interfere. Perhaps restricting the use of the radio to a certain hour would be a good compromise to try.

As president of my Young People's Christian Endeavor society I am greatly perplexed as to how I am to interest the young people, and increase attendance. What can you suggest when novelty meetings and other plans have failed?

My standardized suggestion is to make the programs really worth while, to prepare for them, and to select participants who are particularly competent to deal with special features. In addition to this try the combination membership, attendance, and participation contest. It seldom fails. Divide your society, and then give points for new members received, never, however, counting them as new members until they have attended a certain number of Sundays. Give points for participation in the service. Place special emphasis upon your social features, and, above all, give your young people definite things to do. For

additional information, secure printed helps from your denominational headquarters or from the Christian Endeavor movement.

A wife goes home for a visit, and refuses to return because she thinks her marriage a mistake, but after two years' absence realizes it was not, and wishes to be reconciled. The husband would like to take her back, but is afraid to trust her again. Is he being fair to both by being afraid to forgive a mistake which was made and now repented of?

It is quite impossible to give a general answer for this question. To help the individuals, I should need to know them; but it is always in order and Christ-like to forgive. Christianity is forever the gospel of another chance.

Can you tell me why boys act so foolishly?

I suppose that some boys are foolish for the same reasons that apply to some girls.

A couple became engaged. Soon after, the girl discovered she did not really love her fiancé, and broke her pledge. Was it not for the best she did this?

In such circumstances there should be a frank understanding between young people and the discontinuance of the pledged relationship by mutual agreement. The young woman in question should not marry under the circumstances, but the break-

ing of an engagement is a serious matter, and should be gone about properly.

Do you consider the theatrical profession Christian-like?

I know some mighty fine Christians who are in the theatrical profession. Under very difficult circumstances they are living clean, wholesome Christian lives.

What would you advise a young man twenty years old to do if he were told to work at a different vocation by every person he has come in contact with, including friends, parents, teacher, preacher, etc.?

I should like to see the chap. He must be a very unusual fellow. I should advise him first of all to get away from friends, parents, teacher, preacher, etc., long enough to think through for himself. If he is twenty years old, he is old enough to reach a conclusion, particularly with all the good advice he seems to have suffered. Seriously, he needs now, first of all, to know his own mind.

What is the advantage of the cathedral as a place of worship? Is it worth the sum invested?

I think that it is worth the sum invested. It will become a national memorial, a universal Christian shrine. It should have a ministry for all peoples. I believe that it will enrich the moral and spiritual life of America and the world.

Would it not be wiser to spend more time in the spirit of worship rather than listening to musical entertainments in the church?

The spirit of worship is an inner matter. While listening to services of song in the church, I find my heart opening toward God. Music, prayer, and the sermon all have their part; all enter into the whole. I should not care to discriminate. Each has its vital place; and while no element should be overemphasized or exploited at the expense of the others, the program should never be robbed of any one of its parts.

Do you not believe that the midweek prayer meeting is a gift of the grace of God? And are not active praying Christians the working Christians?

Yes, I do so believe.

Are you familiar with the method of Antioch College, Yellow Springs, O.? If so, do you think their method helps the students to find themselves?

I am familiar with Antioch College. A very hopeful experiment is in process there and indeed has already been demonstrated with success. I have commended the institution to many young people. This is the school founded by Horace Mann. Its present adventure in vocational training and guidance is deserving of wide study and liberal support.

What do you think of the Evanston Conference? Was it not a Bolsheviki proposition?

The Evanston Conference was a gathering of college men and women from institutions of higher learning in all sections of the country. In its ultimate expression it seems to have been conservative rather than radical. How great a body of sentiment it represented remains to be determined; but whenever several hundred college men and women get together for any cause, it is well for the church, the Government, and leaders in public life generally to listen.

What is the greatest devotional book next to the Bible?

In my opinion, "The Greatest Thing in the World," by Henry Drummond.

If an Intermediate Christian Endeavor society has been temporarily discontinued because of lack of superintendence, is it up to the church or to the young people to reorganize?

It is up to you. I say this because it has been my observation that wherever a situation such as the one indicated exists, some one person who comes to see and feel the need is able to solve the problem. Years ago a young woman attended a convention of young people held in Columbus, O. She went because she wanted a vacation and the rates were low. She spent her time in the amusement-parks until the rain drove her into the auditorium. That shower was her salvation. She heard an address that changed her attitude toward life. She went home feeling her responsibility for

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local conditions. She organized a Junior Christian Endeavor society. There had been nothing of the kind in her church before she became interested. Eventually she was elected to an important position in her county organization. You can do it, my friend, wherever you are. You can do it if you will.

What do you think of an old man, an office-manager, a teacher in Sunday school, and a churchman, who hums hymns while talking or looking up something in the office, but allows continual swearing by the clerks? The clerks are both men and women.

If the case is as stated, I think that the brother needs less whistle and more backbone. You may have heard of Mark Twain's Mississippi River steamer. It had a nine-foot whistle and a three-foot boiler; and every time the whistle blew, the boat stopped. Perhaps the clerks swear at the tune, but at any rate they have forgotten the first instincts of gentlemen if they swear in the presence of ladies.

I understand the United States Veterans' Bureau of New York is staging a campaign to urge ex-service men to reinstate their Government war-risk insurance. Do you think this a good idea?

Unqualifiedly yes. While I am not familiar with the details of Government war-risk insurance, I do know that all necessary information with re-

gard to Government insurance may be obtained at the United States Veterans' Bureau office at 480 Lexington Avenue, New York City. I know, too, the value of this insurance, and that the necessity of being reinstated before July 2, 1926, should be brought to the attention of all ex-service men. This insurance may be reinstated by all able-bodied ex-service men, regardless of the length of time that has elapsed; but before July 2, 1926. Get this information to your friends, and remember the address, United States Veterans' Bureau, 480 Lexington Avenue, New York City.

There are a great many so-called "speakeasies" in my neighborhood. They have been reported to Federal authorities as well as ministers. What else can be done? There has been no sort of enforcement as yet, and they were reported two years ago.

Tell me where they are. Let me have your name and address, with the information you possess; and we will get action.

What are some good ways to get your younger members into the work? We expect to lose almost every leader in our society in June.

Always younger people should be associated with more experienced leaders of a young people's society. You should avoid the mistake of having all of your officers leave at once. This applies to Junior and Intermediate organizations as well as to older groups. Many societies are greatly

helped by having two leaders for each activity, one, a more experienced young person; and the other, a beginner. It is surprising how rapidly young people develop confidence when given just a little encouragement and help. As a Junior superintendent years ago I gathered about me five young people in a Junior committee. That particular society has gone forward through the years using the plan, and never without competent superintendents.

The press said recently that the Big Brother and Big Sister Federations were opposed to prohibition. What about this?

The articles I read mentioned merely two individuals of these organizations who held to this opinion. From my knowledge of the Big Brother and the Big Sister movement, I do not believe that these individuals represent more than a very few leaders of the organization. And the facts do not support these few in their opinion.

Do you think it is right for Rupert Hughes to attack the character of George Washington as he has done lately?

I think the Rupert Hughes matter is pretty much a tempest in a teapot. But I do grow rather weary of having public speakers, and public men generally, capitalize the real and fancied frailties of the great and near-great in the interest of personal publicity. However George Washington may have worn his cravat, handled his knife while

at table, and carried himself under the strain of a few unusual circumstances, he was a heroic soldier, a mighty captain, a Christian gentleman, patriot, and statesman; first in war, first in peace, first in the hearts of his country-men. These are the things we forever remember.

WHAT MAKES THE MAN?

In other times the difference between a clown and a king was the distance between a step and a throne. The two were close together, but with a distinction. One sat or grovelled at the feet of the other. They had in common the accident of birth. Each was as he was born, a fool or a monarch. One wore a cap; the other, a crown. One held a bauble; the other, a sceptre. And it is whispered that there were instances in which the headdress might have been exchanged without serious grief to society.

To-day the clown and the king may be physically even closer together, though in reality they are infinitely farther apart; for now only by the measure of his thinking is a man a clown or a king, for "as he thinketh in his heart," or, more literally, as he calculates with himself, so is he. If we accept this standard, birth and station have little to do with civilization's real aristocracy. As men and women think, deeply think, so they are.

To-day our temptation is to think small and cynical thoughts. Our desires are selfish. Almost hourly men of large affairs are quoted as saying: "Get yours, and get it quickly. Failure is inefficiency. Let the devil take the hindmost." The press is full of tales of industrial and social brutality. The record of our courts in peonage, in lynchings, and in cultivated inefficiency on the part

of many laborers, is disheartening to those who yet hope for a better order.

What shall we say of law-observance and law-enforcement? With scores of officers wounded and half a hundred dead in the line of duty,—shot through by bootleggers,—we still have a smile for the bootlegger's joke! The attorney-general of the United States has brought us to a halt with the searching declaration that every man who supports the illicit sale of beverage liquor, who by his trade encourages violation of the prohibition law, is intrinsically worse than the fellow he supports.

The experiences of our individual lives have a tendency to incite our minds to morbid thinking. For many, houses of ambition have crashed to earth; for others, the perfidy of a business associate, or, yet more terrible, the treason of a friend, has made all former joys a hollow mockery. There has been failure in business, or physical visitations that have bowed a once proud form and lined a placid brow with the furrows of unutterable pain. Behind every one is something of disillusionment, and all of us must come at last to know the world. Where once we believed and hoped all things, now we count the cost, doubt the wisdom of the enterprise, and question the integrity of the leadership; for time has led us to the tree of knowledge, and we have eaten of its bitter fruit.

But with these facts all before us, with these experiences seared into our bodies and souls, the message of the hour is not despair, but altogether hope. Sufferings and disappointments, disillu-

sionments and tragedies, do not make us what we are. These do not produce cynics and infidels. These do not create mental clowns. As a man thinketh in his heart. As in your innermost mind, as in your deepest soul, as at the seat of your being, you meditate and consider, reach at last intellectual and moral conclusions, thus you are. Are you broken and wrecked in body, ruined in purse, bereft of loved ones, forgotten, deserted, defeated? If still you would rise from the step of the clown to the throne, if you would be a king, then claim imperial thoughts, and think as a king.

It is not the experience that makes you what you are. Paul wrote his letter to the Philippians, his joy letter, his epistle of gladness, while chained and in a Roman dungeon. "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy"; thus does the prisoner, the buffeted, flogged, stoned, and shipwrecked herald of the cross express his gratitude and offer his prayer, in joy. No, it is not the experience that makes you what you are, it is what you think.

And this same period of history, which is so full of tragedy, selfishness, and disillusionment, has produced the wireless, that phantom ministry of enlightenment and pleasure which makes the ether about us a shoreless sea of song bearing richly laden ships of culture; has found new worlds beyond the suns above us and new riches beneath our feet; has given us a means of travel down the path of the lightnings; has brought to our suffering humanity new cures for disease, with relief and postponement for incurable maladies; has en-

larged the key of our national charity until now it opens the world's storehouse to supply the world's need; and has set up a court of arbitrament which is at least the promise of a new day for all international relationships.

Truly, as another has written, "We are what we think we are—clean or filthy, hopeful or despairing, weak or strong, we are what we think we are." Schiller's cry was, "Give me a great thought." And what a morning prayer that is for all of us! Give me a great thought! I have found it in the desert and among the mountains and on the sea, in the soiled face of a little gamin of the street, in the home-coming welcome of my dog, in the laughter of playing children, in the warping in of an ocean liner, in the discordant clatter of coal pouring into a cellar, telling of the red in its black. I have found it in steaming dugouts where men wrapped bandages about wounded bodies, and in battle graveyards where crosses were as plentiful as the pines upon my native mountains. I have found it in the house of the living and in the chamber of the dead, in singing and in weeping, in sickness and in health, in prosperity and in adversity. That for which Schiller cried I have found—the great thought.

We must think great thoughts about each other, great thoughts about our work, great thoughts about our country, great thoughts about our God; ah! and we must think great thoughts about ourselves. In the last analysis we appraise ourselves. Are we sensual and brutish creatures? Yes, if we think sensual and brutish thoughts; then we are—absolutely. Are we slave-drivers in industry, Shy-

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locks in trade, tyrants in our home relationships? What are our thoughts first? Then I will answer. Or are we children of the King, brothers and sisters of the great Galilean, heirs of immortality, with work to do in the world, strong work, hard tasks, helpful ministries? As are our innermost thoughts, so we are.

Such thinking will lead us into true humility, where we shall come at last to realize the fact that we are but the culmination of the past, that we are debtors to the ages. We shall find ourselves presently saying with a new conception of its truth, "Let him that thinketh he standeth take heed lest he fall"; and in awe of the mystery of our cumulative being we shall whisper, "What is man that thou art mindful of him?"

Finally, if you would think great thoughts, identify yourself with greatness in loyalty and service; live and grow in the mental and spiritual atmosphere of greatness, in the environment of the sublime. Physically, intellectually, morally, and spiritually we are, by the measure of our thinking, clowns or kings.

Give me great thoughts, O God;
Lend me the royal mind;
Lead me where truth has trod,
Where faith has been refined.

I too would know the plan
Thou hast to others brought.
Crown me, a common man,
With high and kingly thought.

What matters then my dole
Upon this peasant clod?
For in my cloistered soul
I keep a tryst with God

THE QUESTION PERIOD

Is a lie ever justifiable, or is it best to tell the truth at all times?

In principle a lie is always wrong. Of course I can imagine occasions when not to deceive were a greater moral offence. If by misdirecting blood-thirsty pursuers I could save the life of an innocent person they were trying to capture, I should certainly be justified in deceiving. I might refuse to speak at all, die for principle; but my very refusal would give the choice to the murderers, and they might choose the right direction. Such an extreme illustration the more firmly establishes the principle. Honesty is not only the best policy, but it is eternally right. If you wait to tell your lie until you face such a dilemma as illustrated above, I shall take no time to worry about you.

After our sins are forgiven is there another work of grace, sanctification? Some teach that one may live a sinless life.

Sanctification is recognized by many communions as a separate and distinct work of grace following the forgiveness of sins and conversion. There are, however, many interpretations placed upon the principle, and testimonies to the experience indicate that it is not always the same in its manifestations. That it is the deepening, the enriching, the perfecting of the Christian life, all

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Christians will agree. "Whosoever is born of God, sinneth not," we find written in the first letter of John. Certainly sinlessness is the state of those who fully abide in Him; but a moral catastrophe impends when any man declares that it is impossible for him to sin.

In the Apostles' Creed there is a phrase, "From thence He shall come to judge the quick and the dead." What does this mean?

This clause of the Apostles' Creed refers to the coming of the Son of God in the final judgment to judge both those who are alive at His coming and those who have risen from their graves to meet Him.

What is meant by "visiting the iniquity of the fathers upon the children unto the third and fourth generation"?

Another way of saying the same thing is, "The innocent suffer for the guilty." This is the Scriptural statement for the biological fact that the blood-stream of the race carries the impurities from one generation into the physical life of those that come after it, and this holds morally, too. Not only do we pay the price of our sin, but our children and our children's children pay.

What caused the fall of Rome?

The same thing that caused the fall of John L. Sullivan—lack of condition. Rome became physi-

cally soft, morally flabby, and lost the world's championship to the unspoiled barbarians of the earth.

Are young people of to-day any more immoral than their predecessors?

I have said previously that the young people of this generation are intrinsically the same as the young people of former generations. A very striking article appearing in the monthly letter of one of the great New York banks recently says: "The younger generation is on the whole better than its elders have any right to expect. This is a restless age because it is an anchorless age. It has lost its moorings—the family life of the patriarchs." The same article goes on to say that jazz fathers and mothers need not be surprised if they have jazz children. "Virtue is not a weed. It is a tender, fragile flower, which grows in an atmosphere of good example, sound instruction, and loving care." But it is one of the most glorious things in the world to see a young woman or a young man asserting moral superiority over environment and achieving character in spite of surroundings.

This is not an excuse for youthful delinquency. It is a challenge to youthful achievement. These banker friends of mine have added something more. They say that "we require obedience, outline what we believe is good for our children; but in an age when fathers and mothers insist upon living so largely out of their homes, claim their independence rather than their responsibilities, and

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move in practically every other sphere than the nursery and family assembly, we have no just cause for complaint when our children fall short of the paragons that they are somehow expected to be.

How can I overcome the taste for attending movies before it overcomes me?

You should certainly develop a proper taste, and learn to discriminate. The fact that you feel as you do is encouraging. If you have this desire, your fight is half won. To avoid looking at the bad, look at the good. Crowd out of your life the inferior and the unworthy by filling it with the beautiful and worth while. Here, as elsewhere, put first things first.

What do you think is the first essential for a successful life?

Purpose is first, with preparation a close second. What is your objective? What is your goal? Ask yourself these questions. When you know where you are going, prepare for the journey. We spend weeks with time-tables before taking a summer vacation or embarking upon an ocean voyage, but many of us rush into life without a change of linen. The greatest teacher the world has ever known waited thirty years preparing for a professorship that lasted only three.

Should girls play basketball under boys' rules?

I have seen girls play basketball under girls' rules when the game was rougher than many games I have seen under boys' rules. Play the game according to the rules that your school uses. Any rules are valuable only as they are followed and only as their real spirit is interpreted in action.

Tell me how to read and study the Bible intelligently.

Read and study it regularly. Read and study it, following a carefully prepared course. I know of no better plan than that of the Sunday-school lessons which your own church and Sunday school may be following. I have found it particularly helpful to read the Bible, not only a chapter at a time, but a book at a time.

Why were the people in the days of Noah drowned by a merciful God?

They were drowned because they refused to come in out of the rain. Do not blame God. He gave them forty years of warning, told them where safety lay, and gave them a faithful messenger, who bore their gibes and jokes. They committed suicide.

What is Christian Endeavor?

Christian Endeavor, which celebrated its forty-fifth anniversary on the second of February, is a world-wide interdenominational Christian organ-

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ization of young men and young women. The first society appeared in the Williston Congregational Church of Portland, Me., under the pastorate of Francis E. Clark, who is still president of the World's Christian Endeavor Union. There are now four million members in more than eighty thousand societies, in more than one hundred Christian evangelical denominations. The next World Convention is to be held in London, England, July 16 to 21, 1926. The program of activities covers every phase of personal devotion and social service. The center of the movement's spirit is the pledge, which begins, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." The motto is, "For Christ and the church."

What is the difference between a politician and a statesman?

Each may be both, but the politician seldom is. The man who is first of all a politician is very generally that to the last and nothing more. But the statesman who is also a politician is as principle plus efficiency. The politician is exclusively an opportunist. The statesman is inclusively a strategist. A statesman is one who has character enough to die for a cause if need be, but who has the genius that lives and leads it to triumph.

Are love and respect always associated? Can one have the love of another without his respect?

Love and respect are not always associated. A father of finest character loves an utterly dissolute son. God loves the sinner as much as He loves the saint, but He loves the former with a love that gives Him infinite pain,—Mark Guy Pearse once said “with a love that makes Him sad,”—while He loves the saint with a love that makes Him glad. Love is not finally conditioned upon knowledge. You may love some one in spite of what you know about him, but respect waits for intellectual confirmation.

Do Christians ever practice what they preach?

Yes, some do! Many do—often! No Christian has ever lived who has not more criticized his own failure in practice than the most cynical critic of Christianity ever has. But by every honest standard of consistency the world cares to set I know scores of Christians, young and old, who practice what they preach. Christianity is a progressive experience. It is whole-hearted endeavor now, with perfection in prospect. “It doth not yet appear what we shall be, but we know that we shall be like Him.” To get a better view of this matter, let any honest questioner step inside and look out.

Would you rather be a man or a woman?

I am satisfied; and, whatever your sex, you ought to be.

Should a man ever marry his widow's sister?

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Dr. Millar, some one has perpetrated the ancient and classical joke. I suppose that the next question will be, "Where did Cain find his wife?" Should a man ever marry his widow's sister? I have repeated the question slowly. I am sure that now all of you are able to answer it. Well, a sect whose temple is located on a salt lake formerly practiced polygamy, and believed in celestial marriages.

If you were to start out in life again, would you be a minister?

Absolutely yes. It is for me the greatest thing in the world.

Is there any further help you can give one who does wish to conquer worries?

Yes. Recently I received a letter from a friend in the Middle West. She spoke of how great sorrows had come to her, but of how always she has been helped by the acceptance of the divine principle that one cannot trust and worry at the same time. "I must trust," she has said again and again. "God knows, and is supreme. When I worry, I am not trusting Him." And as she has drawn nearer the Comforter, and placed her confidence in Him, her worries have vanished more quickly than they appear. This friend inclosed two letters from other friends who write beautifully in the same spirit. I know that there is a real message in these letters for many of you.

A number of questions are received which cannot be answered on the air. I should very much like to give personal answers to these questions. However, since names and addresses have not accompanied the communications, this is impossible.

THE DEVIL'S RIDDLE

"Doth Job fear God for naught?" was what the devil asked. "What is his price?" is the modern way of stating the same proposition. The prince of darkness was frankly of the opinion that Job's character—and his outward goodness he did not deny—was conditioned entirely upon benefits received, that he was good because it paid him to be good. "Certainly, Job is a fine fellow," the devil must have continued; "but he is a prosperous landholder. Impoverish him, and then watch him revert to type. Give him bitterness and sorrow instead of riches and joy, and he will become—another devil!"

The ancient riddle has a certain fascination for me. Does Job fear God for naught, or has every man his price? These are cynical days. The current jazz of public life, the lurid tales of spectacular moral failures, are given the front page; but do these really represent life, the life of our generation, the wholesome best of it, or indeed its average commonplace? Does Job fear God for naught? I mean Job, not the addle-headed chaser after latest fads, but the representative man of affairs, the churchman of repute, the citizen who has been looked upon as above reproach. Are these men, or most men, double livers and roistering profligates?

You watch a hundred, perhaps two hundred,

young Americans in the dance of death. You see them huddled about tables, and then, when the music begins, hurrying to the cleared center of the great hall. Mere girls and boys they are, youngsters who belong at home. And yet I wonder how many of them have fit homes. You loathe the steps they seem to revel in. You find it hard to keep your hands from the throats of gray-haired roués who now and then appear upon the scene. You tremble for the boyhood and the girlhood of the land, tremble as I do, and, thinking of your own boy and girl, pray with agony of soul that they may be saved from the body of such death.

But, sir, I have absolutely no time for certain implications of the devil's riddle. Many in the evil-smelling, congested place are far from bad; and, numbered at their most, they are only a small number among the millions who live in the metropolitan area of New York. How few there are, after all, who live out of the moral extremes of society! Because of circumstances which have made me a wanderer on the face of the earth my friendship circle is wide, but at the moment it does not include a single family broken up by divorce. It has its ghastly figures of suffering and grief, ah! and sin; but standing out like a rugged peak of confession and transformation is one man who betrayed a trust, confessed a crime, served a sentence, and then returned to his own people to win back all that he had lost.

I distrust the individual who persists in saying with a knowing leer: "He has his price if you can find it. You can get him if you go after him

right.” That fellow says more than he realizes. I accept his statement as a confession rather than as a testimony.

Every person who serves God and his fellow man, who truly serves them, serves for naught. Any man who in selfishness puts a price upon his labors when he turns to the Architect of the universe in reply to the “Help-Wanted” advertisement of the eternities finds himself without work. And he goes jobless, not because the work is finished, not because the ranks of laborers are filled, and not because the Master of the workmen is unreasonable, but because he himself has laid down a condition that not even the Almighty can meet. A religion dependent upon temporal rewards is not Christianity. Christianity is an experience of the soul, and the soul cannot live on bread and meat. There were those who followed Jesus because He distributed fish and cakes; but they did not love Him, they did not serve Him, and in reality they never knew Him. Fish and cakes are found in many shops, but the gifts of God are unique. The multitude that came out from the towns to sit at His feet and munch sandwiches had scarcely managed their last swallow when they were crying: “Crucify Him! Crucify Him!”

It took the disciples some time to discover this principle. They quarreled over the seats they desired to occupy in the heavenly kingdom. Even when Calvary reared its skull-shaped brow above their path they had not learned it, but they learned it! Doth Job fear God for naught? Ask Stephen and Peter and John and Paul!

On the other hand, religion and worldly prosperity very frequently are found together. Job is not the only man who has been both rich and godly, honored and honest. Poverty is not necessarily a synonym for purity. Other things being equal, a religious man has a better chance for honest temporal success than a scoffer. Profit and piety, while utterly irreconcilable in religious motive, are often naturally coincident in practical life.

But there are relationships and there are associations in life which are desecrated by the very thought of temporal profit. What conditions your attitude towards your child? Have you ever stopped to analyze your feelings toward your son and your daughter? Why do you love them, plan for them, dream for them, toss restless upon your sleepless bed, pondering the problems that affect them? Why? Because they will repay you some day? Certainly not! I say there are relationships in life which are desecrated by the very thought of profit.

Is friendship conditioned on cash returns? God pity you if yours is, for then you have never possessed a friend. Years ago a Boston man of wealth was approached by one of his long-time associates with a request for a loan. The gentleman approached hesitated, and then said: "I cannot lend you money. You may be willing that I should, but I cannot afford to. Take the money, and let me forget. Then if you can't forget, give it back some day when I am not looking." That gentleman may have been lacking in business judgment, but I am inclined to think that his in-

stinct was sound, for friendship is a relationship which is desecrated by the very thought of profit.

The highest achievements in science, the most sublime creations in art, have been children of poverty. Literature does not guarantee social eminence, and religion does not tempt with vulgar bribes. It is only when we do serve God for naught that we discover what infinite riches that naught stands for. The affairs of the heart, the achievements of genius, the adventures of the human mind, the conquests of the immortal soul, all of these are among the relationships which are desecrated by the thought of temporal gain.

Again and again I discover that human nature is capable of disinterestedness far beyond that which we give it credit for. God trusts us. Let us emulate His spirit and trust each other. Down with the devil's riddle and his unsavory satellites of cynicism and suspicion! Do you say, "Well, one never knows, though, until the test comes—Job without the boils is not Job"? To be sure, but because of Job and those others of his tribe who refused the bribe of ease and peace I elect to believe and not to doubt. Job is a supreme illustration of the fact that the finest characters are revealed only by severest tests. Often great ordeals uncover individuals we had seen only as commonplace. Under the white light of adversity they stand forth heroic in character.

I met a captain of the Gordon Highlanders during the war. He was having his first leave in three years, and had just returned from the front in Mesopotamia. When the great struggle opened, he was a second-rate pugilist. The ordeals

through which he had passed, the sacrifices he had made for his country and her cause, had exalted him. I cannot think of him now as I came to know him then without a warm glow flooding my soul.

“Doth Job fear God for naught?” Yes, Mr. Devil, absolutely. There are relationships in life which are desecrated by the very thought of gain.

THE QUESTION PERIOD

What common ground does the Episcopal service have with the services of other Protestant churches?

The Episcopal service, of course, is comparable to the service of other liturgical Protestant churches. But even in the Episcopal Church there is a difference in the programs of different congregations. There are high churches and there are low churches. There are formal services, less formal services, and more formal services. Protestant denominations have many things in common. We have one Lord and one task, which no one of us can complete alone. And the things that we have in common we may unite in support of without prejudice to the fundamental principles and tenets that we hold as communicants in different communions.

Do you believe that the Son of God will ever come to earth again?

First of all, I believe that He is here now. He promised that if He went away, He would send the

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Comforter. That promise has been kept. He promised, too, that greater works would be done after His departure than He had ever done while in the flesh. That promise has been kept. He promised that in the fullness of time He would return. That promise will be kept. His word is true and righteous altogether.

Does a public speaker feel nervous before going to the platform? Do you?

I do. There are times when I feel very nervous, when my knees smite together and my tongue threatens to cleave to the roof of my mouth. I am inclined to think that it would be a sad day for any small effort that I may be able to make, were I to lose all sense of concern and every element of nervousness before entering the pulpit.

What chance is there for a young girl to do church-work?

Go to your minister and ask him what he has for you to do. Try that first, and then be willing to do the little things. It takes more grit and gumption and grace to do little things than it does to attempt to do great things. I find that invariably those who are doing great things once did little things. Too many people lose their lives by holding them in leash against the great event which never comes their way because they did not recognize it when it spoke with a still small voice.

What do you think of a husband who refuses to support his wife and child because they live with

his mother-in-law, though he continues to live there?

Accepting the case as stated, I think that he is a poor stick of a fellow. However, it is hard for me to imagine such a circumstance. The Word of God tells us that the man who refuses to support his family is worse than an infidel.

Should a man give a lady his seat in a crowded public conveyance?

Yes, a gentleman will always treat a lady as a lady ought to be treated. Of course, there are special occasions when men because of their physical condition are entitled to the seats that they occupy and when young women are better able to stand. Indeed, there have been occasions when I have found ladies offering their seats to men; but I hope that the time will never come when a man can be comfortable sitting down while a woman is standing up.

Why do you not play the organ of this church in the conferences?

Because I have too much consideration for you—and for the organ. You will be glad to know, however, that arrangements have been made for an organist, and that this beautiful new instrument will go on the air in another week.

What do you think of the Phelps bill, which would fine non-voters?

I very seriously doubt whether we can accomplish the thing we desire by law. The man who does not vote is a menace to American institutions. We need a campaign of citizenship education, not only in the public schools, but in all other institutions that believe in liberty and law. Some people who would not steal money do take their liberties without paying for them. It is my duty, my solemn and supreme citizenship obligation, to go to the polls on election-day and cast my ballot so as to represent my sovereign sentiments with reference to the issues before the people and the principles that I would see enacted into government.

Will there be a panic in Greater New York in the near future?

I do not know. I hope not. I see no evidence of a panic. I have more reason to believe that prosperity will continue and increase. On the other hand, I do see grave danger in our unparalleled, unrestricted, and frequently misdirected prosperity. We have so much to be thankful for that we are forgetting to be thankful. We are seriously tempted to offer only one prayer, the prayer of the Pharisee that thanked the Almighty that he was not as other men.

What are you going to do about the flag, as to its location?

This question is apparently asked by a listener-in. The flag is now standing at my right. After

receipt of conflicting information we went directly to headquarters at the War Department, and secured a final interpretation and ruling from the chief of chaplains, Colonel John T. Axton, that the flag should always be at the right of the speaker when he faces the audience. Thank you!

Does the Bible contradict itself?

The Bible does not. The Bible is a complete whole. Little men of all faiths and creeds, conservative and liberal, may misrepresent it, give it their own interpretations, misunderstand its central message; but the Bible is forever God's Word. We claim for it not only the place and authority of a more or less competent biography, history, and guide-book; we claim for it that spiritual infallibility which gives it the right to command for this world and the next the innermost being and utmost destiny of man.

Is genius the progeny of generationism, or creationism, or good fortune?

Each, both, and all! Genius may be defined as extraordinary or uncommon native intellectual power; and in this sense, of course, genius is born. But frequently his native talents are a handicap rather than a blessing to a man; for, using them as a support, in the words of David James Burrell "he dies leaning up against his family tree." Very few people are born with the endowments of a genius, but any man who has health may overcome the difficulties in his way and achieve success.

Was the wine that Jesus made at the wedding fermented? What was its alcoholic content?

I do not have the slightest idea what its alcoholic content was, but I am absolutely sure that Jesus Christ never made a drink that would intoxicate the bridegroom or make his guests maudlin; He "went about doing good."

Last week I received an endless chain letter. What shall I do with it? Did you ever receive one?

I have received several. On general principles I have dropped them into the waste-basket. I have dared the doom that some of them pronounce and to the limit of my ability stopped their progress.

Could you guarantee action against a man in my community who is conducting an open saloon, of whom it is said that the "cops" are afraid and that the Federal agents won't touch him?

I have received a number of letters in the last few weeks from people asking that speak-easies be closed. In not a single instance have the name and address been attached. I have invariably passed the information on for what it is worth. I have of course, no way of communicating with my correspondents to ascertain whether anything has been done; and of course I cannot reach a judgment as to the value of the anonymous information they have given me. If you care to trust me

with your confidence, which, I assure you, will not be betrayed, I can, I am sure, with real evidence, secure the coöperation of Federal agents who will get results.

What do you think of the action of Mr. Nash of Cincinnati in organizing a union in his own shop?

I think that Mr. Arthur Nash has taken the most remarkable step in the application of the Golden Rule to business, the most remarkable step in the history of American industry. With his own employees satisfied, and indeed reluctant to make a change, in the interest of industrial democracy and for the sake of labor as a whole he has presented and secured the adoption of the union principle and plan. You may disagree with him,—though I do not imagine that any of you will when you understand him,—but you cannot fail to admire him.

What are the times we are living in?

I imagine that the questioner wishes me to decide whether these are the so-called “last times.” I do not know. Many people think so. From the earliest days of the Christian church men and women have looked upon the years in which they lived as the beginning of the end. I do know, however, that these times are the only times we shall ever live in, and that if we follow the spirit and command of the Master, we shall work “while it is day; the night cometh, when no man can work.”

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Why would some people rather stay at home and listen over the radio than go to the church?

Some would rather stay at home and listen because they are too indolent to go out, just as they are too indifferent to eat anything but predigested breakfast food in the morning. Others prefer the radio service because they cannot go to church. God bless the hundreds of thousands of shut-ins who have become listeners-in. And of course a few feel that what they hear over the air is better than what they hear in the church auditorium. These latter are mistaken. The radio can never take the place of the church, and you who are able to support this great institution with your presence and do not do so are making a grave and far-reaching mistake.

WHAT YOU NEED

For the maintenance of physical life there are four absolute necessities—oxygen, water, food, and sleep. Without air one can live only the briefest time. One may survive longer without water, but what a relief is a spring in the desert! One may survive even longer without food, but how terrifying a sight starvation becomes when it spreads across a continent in a colossal spectacle of dying!

As to sleep, there are some who testify that they are able to keep awake indefinitely, and others spend hours in trying to achieve restful slumber; but at last we all must find the relaxation and restoration that come from the repose of body and of mind, which is still a mystery closely akin to death itself; we must come to this relaxation and repose or sacrifice our health and lose life itself.

These are the four absolute necessities for physical life: oxygen, water, food, and sleep.

But if life is to be more and better than a bare existence, if life is to be well rounded, fruitful, and happy, it must have more than bread and water. The lowliest brute breathes, drinks, eats, and sleeps—and remains a brute.

With the four requirements named must be associated in a well-ordered career rest and recreation. Only man has learned how to make his idle hours count for the recovery of his bodily

functions and the restoration of his overburdened mind. The beast of the jungle sleeps off a gluttonous meal or slumbers in the cool because of an instinct that tells him to gather strength for the test in the heat of the day; but he has no deliberate plan, no purpose, in the matter.

In another and higher realm friends become a necessity to those who have known the ministry of a true friendship. Unconsciously we lean upon them. They are part of our unexposed innermost being.

Another necessity for life, life well lived, is a great ambition. That man is a sorry sight who has never heard a high call, whose ears have never rung with a challenge to do some splendid and unselfish thing. One man may follow the divine urge to discover and isolate an illusive disease germ. A young man with such a passion dedicates his life to a great cause, becomes a Gough of prohibition, a Lovejoy of emancipation, a Lincoln of patriotism. It is this impulse that in every generation exalts the soul of ardent, generous youth, for in every generation there are new "impossibles" to be dared, and always a new earth is waiting for new-born men and women to give it birth.

But what is man's greatest need? No one of these things that have been mentioned, utterly essential though they are, completely dependent for life and happiness though we may be upon them—no one of these is what man most needs.

To answer our question we must know first two things concerning man, whence does he come, and where is he going? There are certain living creatures that die when their physical environment is

changed. In this species tragedy follows tragedy unless the fundamental characteristics of its life are discovered and its peculiar needs supplied. And thus it is with man himself. Give him breath and bread, drink and repose, all of these; but give him nothing more, and he will surely die; for man has come from God and his destiny is to be heaven-bound. Physical necessities, however abundantly supplied, are not enough. After he has tested every other food and drink he comes at last, as came the Greeks of ancient times, with the importunate request, "Sir, we would see Jesus." We would see Jesus, for He alone can feed our souls; He alone can supply the meat and drink of immortality. He alone can cover us and our sins with the divine alchemy of His forgetfulness. He alone can give us peace and triumph.

Others, true friends and self-effacing loved ones, would do as much, but they cannot. The father stands upon the threshold of his child's suffering, and struggles to enter with relief, but cannot. The mother bends low over the fevered brow of her now unconscious infant, and with travail of soul battles against the inexorable provision that places a limit upon her ministry. She cannot.

Man would see Jesus, for He crosses the threshold. He takes the very captivity captive. With Him there is no "Thus far shalt thou come and no farther." Out to the end of the world He goes with us. Brother to every human woe is He, healer of the last agony, comforter of the deepest sorrow, and captain of our salvation.

"Sir, we would see Jesus." This is the cry, the

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heart-cry and the voice of every language. It echoes like a wail of death to-night above the ravished villages of the East, where so-called Christian nations have signed the terms of Mahomet the bloody. It is the cry of every division of our complicated society. We have been hearing it in the coal conferences, and "see Jesus" it is at last. "See Jesus" it is always, and find the Jesus way, or fail, and, failing, know the hardship of strike and lockout, of famine and revolution.

Here joins a program in idealism, a program that has the only plan with even the promise of success. All others have already failed. It is a program founded upon the Decalogue and illumined by the light that lighteth every man coming into the world; a program that declares its ultimatum in terms like these: "Thou shalt not kill"; "Thou shalt not covet"; "Thou shalt not steal"; "Thou shalt not bear false witness"; and that trumpets its great summation, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

THE QUESTION PERIOD

Why is the New York daily press opposed to prohibition?

With regard to prohibition the general attitude of the New York press has always reflected the general attitude of New York. New York did not believe that prohibition could be accom-

plished, remained until the very last in an attitude of easy indifference and cynical assurance. At the present time several New York newspapers are assuming an entirely different attitude toward the whole question of prohibition, and particularly toward the issue of law-enforcement. Conditions are bettering. Let those who believe in prohibition stand fast, and we shall get on with the fight.

Who are meant by the "sons of God" as recorded in the first two chapters of Job and also in Genesis?

I answered this question last Sunday. I said that in this connection it is thought by many scholars that "sons of God" refers to the sons of Seth, or "the Sethites." The historical basis for this conclusion is the fact that the mother of Seth looked upon him as the direct gift of God.

Why does not this church sell its valuable corner and use the millions for evangelistic work?

If this corner is worth millions to an enterprise of commerce or an institution of trade, it is worth at least as much to the business of Jesus Christ. The church has been too willing to surrender its strategic locations, too prone to retire from the city's fighting front. So far as I am concerned, this church belongs where it is, and will remain where it is. If the corner of Fifth Avenue and Twenty-ninth Street is worth several millions of dollars to anybody, it is worth that to God for

His ministry to man. As to the needed evangelistic program, here is one of the greatest evangelistic opportunities in North America.

Do you think that God ever tries to reach one through dreams?

I do not incline to the opinion that dreams are ever a trustworthy source of information, instruction, or inspiration. In most of my dreams it has not been God, but the other fellow, reaching after me. There may be times when for some dreams are the conveyers of comforting visitations; but observation teaches me that dream-books, dream-charts, and dream-interpreters are seldom more than vain and futile, if not fraudulent and cruel.

What is meant by the "resurrection of the body" as it appears in the Apostles' Creed?

The real explanation of just what is meant you will find in the fifteenth chapter of St. Paul's First Epistle to the Corinthians: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; . . . it is sown a natural body; it is raised a spiritual body." The fact, therefore, that the physical body may have been burned until it has become ashes, or may have been lost in the depths of the sea—this fact, I say, makes no difference.

What do you think about the continuation schools and the proposals to amend the continuation law?

The continuation-school law is most commendable. Under this law children who must work, and have not reached the age of eighteen, are given vocational instruction for four hours each week under the Board of Education and by arrangement with their employers. I know some talented people who are making teaching in these schools not only a profession, but a ministry. Editorially *The New York Times* said on Friday that the improvement of the continuation-school law is to come not by amendment, but by a fuller compliance with, and support of, both its spirit and letter. Any proposal to reduce the age-limit or to send boys and girls into night-school is, it seems to me, particularly unsound. Not only are night-school hours far less desirable for these young people, but they would lose the invaluable supervision and counsel they now receive. Employers generally have coöperated finely, but always there are the few who are unscrupulous or selfish; and always along with these are uninformed or avaricious parents. These two would capitalize the amended law to their immediate financial profit, but to the permanent physical, mental, and moral hurt of the boys and girls. The law has made distinct gains for youth's well-being. Do not amend it.

What do you receive for making these addresses? I am ambitious to become a public speaker, and I am anxious to know what I might earn if I made good.

Dr. Millar, please answer that question.

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Dr. Millar then stated that Dr. Poling had returned every cent paid him to the treasury of the Greater New York Federation of Churches.

Dr. Poling continued the answer by advising the questioner "to study diligently, observe carefully, read widely, practice regularly, and think first, not of financial reward, but of the opportunity to instruct, inspire, and serve others."

The following paragraph is taken from a personal letter received by Dr. Poling during the week:

"Should the United States Government practise economy that deprives men who carry out the important business of the nation of a living wage? Can a man maintain his health, independence, and self-respect supporting a family at the present high cost of living on Government salaries received by some clerks, by letter-carriers and others? My husband and several others have been recommended several times on merit for an increase of only sixty dollars a year. Each time Washington officials have refused the recommendation. Is this fair? Is this just? Even so my husband is in love with his job, but worry due to insufficient income, overburdening doctor's bills, and the high cost of living are forcing me to go out to work, too. I do janitor service to save on our rent, and am sewing for others, but of course at the expense of my health and at serious cost to my loved ones. My husband gives time to his office in the church to which we belong. I do not write in bitterness, but as one who carries a great burden."

I have read at length from this letter, because it strikes into the center of a real problem, and opens up an inexcusable wrong. The husband of this home and many others are receiving salaries that are a disgrace to the United States of America. If I were to express adequately my feeling, the words would burn my heart and scorch my lips. Nor do I speak here merely because of one letter. I know the wider trouble of which this one case is but an illustration. I know it at first hand. The patriotism, the sterling character, aye, and the patience, of these underpaid, neglected, actually suffering public servants are a tribute to their sterling character and add to the indictment against our vacillation, red tape, and delay. If my income-tax reduction must be paid by this man's sixty-dollar increase, then it is little short of blood-money, blood-money from him and from the mother of his children; little short of blood-money, and I don't want it!

What do you think of Luther Burbank's statement on religion?

The actual statement, with all that accompanied it, though I would never have made it, is not so bad. The misrepresentation of the statement as it came to us first was very unfortunate and another illustration of how our words may be quoted against our convictions. Luther Burbank is a man of simple faith and beautiful character, but, as some other scientists have, he too has tried to

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crowd God into a man's size crucible and the immortal soul into a test-tube. Joyce Kilmer wrote,

"Poems are made by fools like me,
But only God can make a tree."

And one might add that, marvelous as is a spineless cactus, immortality is an infinite matter that even Luther Burbank should not be chagrined to find beyond finite power to reduce to the component parts of a laboratory demonstration. What faith Burbank had to go out after the marvels he has found! Some of us exercise more faith in eating shell-fish than we are willing to invest in the satisfying of our hunger for an existence beyond the grave.

Do you think it wise for a young person to go to London just for the Christian Endeavor Convention?

Very wise indeed, if you can afford it, and the special student rate for the round trip, including all expenses in London, is only \$267. The accommodations are splendid, and the company will be the best in the world. The trip would give you not only the Convention, but some sightseeing in the great city and in its vicinity. Of course, there are more extensive and more expensive trips. You can learn all about the matter by addressing General Secretary E. P. Gates, 41 Mt. Vernon Street, Boston, Mass. More than four hundred are already registered to sail on a chartered steamer from New York July 7.

THE MAN BEHIND

One of the first questions ever asked was Cain's question, "Am I my brother's keeper?" It was asked by a man whose conscience told him that he was indeed his brother's keeper and that by his deed of blood he had violated the holiest trust that the Creator had given to His supreme creation.

"Am I my brother's keeper?" is the question that the old dispensation asks, and the answer is forever, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

"An eye for an eye and a tooth for a tooth" left ravished mothers and dead babies mixed with slain warriors upon every ancient plain of battle. The longest sword and the keenest blade became its final arbitrament.

"Am I my brother's keeper?" "No" is the answer of Cain and his kind; "let the strong survive, the victorious gather the spoils; and may the devil look after the hindmost."

Cain has too many spiritual descendants to-day, too many who in tones of modern imperialism or industrial absolutism glorify the brute might that took the life of Abel. The spirit of nations but reflects the spirit of nationals. But, however fair the present prospect may appear, those who read history cannot escape the conclusion that

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ultimately the man who does not keep his brother cannot keep himself; that only that life survives which giveth life; that the murderer, whatever the attitude of the state may be toward him, destroys himself; that the man in front cannot live in safety without due regard for the man behind. The driver who does not give intimation to those who follow him of his purpose to make the right turn quite as likely suffers more damage than the unfortunate fellow who crashes into him. The thought and warning that we give to those who follow us are our own best protection.

There is a menace in the man behind, a menace for us, as well as an opportunity. We can never afford to despise him. It is a folly to ignore him, and to offer him a deliberate hurt is to put a sword at our own backs. It was the man behind who overthrew Rome.

Tell me what the attitude of any person is toward those who follow him, and I will tell you at once what he is. On mountain trails I have found old blazes that made the way straight for those who came on after the first adventurers. It took time to make those deep cuts through the heavy bark of the mighty trunks; but the pioneer was instinctively a keeper of his brother, a great heart who tarried and even turned back to make the road easier and safer for those who followed him in the way of civilization.

Christ came for the man behind. He was forever teaching the value of the humblest human soul, the sacredness of personality. He would not allow a loathsome leper to escape His healing touch. The poorest, the most unattractive, He

found worthy of sharing His salvation. Unmistakably clear He made personal responsibility as first and foremost, rather than personal liberty.

All the institutions of Christianity have been set up with this principle as their foundation. Always the strong must surrender rights and privileges to make safe the way of the weak.

But Christ is more than the teacher of a great code. Here others—Confucius, Socrates—vie with Him; but Christ is unsurpassably the demonstration of that which He taught, and those who follow Him walk in paths of self-surrender, self-sacrifice, and service.

To Jesus Christ we are all men behind, men in need; but so mysterious and all-mastering is His genius for change that under His spell and power “the man behind” may become “the man in front.”

THE QUESTION PERIOD

In your opinion what is meant by Paul's “thorn in the flesh”?

There are many surmises. Some think that Paul was a hunchback. I am inclined to the opinion, which is the opinion of a great many of those who have studied the matter carefully, that Paul had trouble with his eyes, a very serious experience dating from the miraculous stroke from the sky which he had as he rode to Damascus. It blinded him at the time, and he never recovered fully. David Livingstone had an experience somewhat similar from the sun of South Africa.

Do you believe in mental telepathy?

Mental telepathy is the communication of one mind with another mind in a distant place by laws that are not known to us at all, laws that are physically and psychologically unknown. By personal experience I know nothing about it, but some people in whom I have every confidence insist that they have experienced such communications.

In the light of 1 Cor. 11:6-15 can we look indifferently upon this wide-spread expression of unrestraint on the part of our young women, which is so typical of our general condition of morality?

The passage referred to is the famous passage which tells woman where to go, or where to stay, as you please! It has to do with her head-covering. It describes Paul's conception of her relationship to man and just what her status is. I think without any doubt we have reason to feel great concern as the result of the excesses of many young people, not only young women, but young men. I do not blink the fact that conditions as they exist are again and again appalling, but I must say, as I have done before, that youth is now, as ever responsive to leadership and example; that if we in our homes, schools, and churches give youth the leadership youth should have, it will respond in these times as it has in the past.

What is the difference between paradise and heaven, and does the soul enter paradise immediately after death?

You will recall that the Master said as He hung on the cross and addressed the thief, "To-day shalt thou be with me in paradise." Paradise is the state in which the soul finds itself after the dissolution of the body. The soul goes to paradise if we accept literally the reply of Christ to the question and eager search of the thief on the cross. Heaven is the blissful state and ideal abode of God and the blessed who come to be with Him.

When you have a good memory, how can you forget even when you have truly forgiven?

This is a spiritual state, my friend. You may say that you have forgiven, but if your heart does not feel the passion of forgiveness, you have not forgiven. You do not have to forget literally. To forgive is the important matter. You may have in the back of your recollection a knowledge of the occurrence, but even in thought you must have truly forgiven.

Can a mixed club for boys and girls be made successful in a church?

It certainly can. Christian Endeavor societies are in many churches mixed clubs. I think that there should be in every church such a mixed club in addition to the clubs which are specifically

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for boys or specifically for girls. There should be such coeducational enterprises!

Do you favor father-and-son dinners for a church?

I certainly do. Anything that will bring the fathers and sons into the church I favor, also dinners for mothers and daughters. I should like, too, to see family dinners at which whole families would be seated about the tables of the church.

Will the trip to the London Christian Endeavor Convention be a real vacation, or is the Convention the whole thing?

The Convention is not the whole thing, because we have six days at sea together, wonderful days. And following the Convention are the sightseeing tours through England, France, northern Italy, and Switzerland, with two great conventions in Hamburg and Geneva. It will be a great trip aside from the Convention.

Do you favor hand-clapping in this conference? I am a young person, but there are many like me in this conference who wish the applause were cut out.

Frankly, I personally would rather not have hand-clapping. I belong to the class of the youngster raising this question. I do think that there is some value in applause, especially to those listening in, who perhaps would not think that we were having a good time otherwise!

Why not have girls usher in these conferences as well as boys?

Why not? I think that is a fine idea. Let us have some girl ushers. What do you think about it? (Applause.)

I believe that heaven is my future home. How may I prepare for heaven?

By preparing to live here and now, by doing the work of your day, by living with your fellow men as a Christian ought to live, by remembering what Jesus said about brotherhood, by concentrating on your present responsibilities, and by accepting Christ as your personal Saviour and friend. Heaven will take care of itself. I do not need to worry; that matter remains in good hands. My job is New York, and that is some job!

With the full responsibility of the office all day and traveling back and forth in the subway crowd morning and evening, how is it possible for a Christian to keep a sweet disposition?

Really, Dr. Millar, sometimes I wonder. I might well have written that question. But when I see smiling faces coming up from the subway, I know that the thing is being done every day. This abiding confidence and faith is greater than the noise and crowding of the subway and elevated.

Why is this church called the Marble Collegiate Church?

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The Marble Collegiate Church is one of the group of churches, or rather one of the group of congregations, known as the Collegiate Church of New York City. There are eleven churches in this group. The ministers were formerly colleagues, and rotated, exchanged pulpits; that is, went about from one pulpit to another of the group. The practice is no longer followed. This church was built of Hastings marble, from Hastings-upon-Hudson, hence its name, Marble Collegiate Church. It is the ninth in succession, and nearly eighty years old.

Do you think it is perfectly all right for young people to leave the morning service at their own church in order to get down here in time, if they go to the evening service at their own church?

As a rule, I do not. I want you here, of course; but this conference is emphasizing church loyalty, loyalty to your minister, your Sunday school, your midweek service. Your first responsibility is loyalty to your own church. The ministers come here with special delegations; and some from a distance have for one Sunday left their morning service. But make it the rule never to allow this conference to interfere with your own church responsibilities.

What is your attitude on the hair-bobbing question?

I think some of the girls look perfectly fine with their bobbed hair, and some of them terribly

awful. Use discretion. Ask your mother. It cuts off quicker than it grows on.

A relative wished the boat would sink when I took a trip to Europe. I have forgiven her, but should like to know whether I have forgiven her fully if I do not speak to her when we meet.

I will say to you that, even though you may have forgiven her, if there is still something that keeps your mouth shut tight when you meet her, you will have to try all over again. It is a matter of the heart. Is your heart right toward her and God?

Is it thought that Lazarus ever had to meet a second death upon this earth?

Lazarus was restored to life, became alive again, had physical existence again even as he had physical existence before death; and he went out, as all must go, by way of the grave.

THE ONE WHO WENT FARTHER

In March of the present year, at three o'clock on the morning of a day that carried the threat of a storm, a party of young people began the ascent of Larch Mountain on the Columbia River. The ascent is steep and difficult at the best, but sunrise from the summit is ample reward for the rigors of the climb.

On this occasion a veritable hurricane broke over the Cascades, and came swirling down upon the early morning party. Sleet and rain drove hard upon them, and the darkness was as a moonless midnight. It was too late to turn back. The summit with its shelter-house was nearer than the foot of the trail, but every step forward had become a battle. The stronger members of the party were very soon half carrying the weaker. Progress became a matter of inches, and then ceased altogether. Huddled in the darkness behind the scant protection of streaming boulders and bending shrubs, the exhausted young people waited for the mountain furies to relent. But instead the storm increased its velocity, and the cold became more intense. It was apparent that in their exposed position the climbers could not long survive their ordeal unless their situation was relieved. How far away the summit was no one knew. Sense of distance had long since passed; and the trail, usually clearly defined, was lost in

the jungle blackness. But the leader of the group made his decision quickly. Speaking a word of instruction to his associates, he plunged ahead. A hundred yards brought him to the top. He went only a little farther, but the little was life.

One of the most searching episodes in all the life of Christ is the story of His Gethsemane experience when, leaving His weary disciples at the edge of the garden, He went a little farther to penetrate its mysteries of pain and renunciation. In some respects the characterization of Mary's Son as the "Man who went farther" is His most adequate biography; for out beyond all other prophets, emancipators, and saviors He stands in suffering and in service, in compassion and in triumph. No one of earth's conquerors ever paid the physical and mental price for his achievements that Jesus paid. The rock upon which God's Son broke His heart that early morning in the secluded garden was the hardest stone that rejected love ever fell upon.

But first of all let it be remembered that this Man of sorrows went a little farther in His physical preparation for his spiritual ministry. The old idea that feebleness is next to godliness, or conducive to it, is a delusion. One of the most pathetic sights of modern city life, and particularly of the life of the church and her allied agencies, is the spectacle of physical deterioration presented by men and women who have failed to supplement long hours of research and study with long tramps across the hills. Jesus was village-born, country-reared, a man of mountain holidays, a lover of the wilderness; and when Gethsemane

challenged Him, in spite of the weariness of His overtaxed body and soul, He stayed awake. Beyond all that His youthful associates could do He went a little farther.

Farther than all others He has gone in sympathy and understanding, in tolerance and pity. I have never yet been satisfied with my interpretation of what Jesus did and said when the higher critics brought the adulterous woman to Him. Again and again I have gone through the record, and again and again I have dwelt upon the obvious lessons of the experience, the rebuke to heartless legalism and self-righteousness, the forgiveness of a sin for which there had as yet been no spoken word of penitence, the sending forth of a soul born into purity. Ah! but beyond all of these I have caught fleeting glimpses of yet richer meanings. In forgiveness and pity, in understanding of the human life and heart, beyond all our thoughts of Him, all our knowledge, He went a little farther. The lesson that he surely teaches is hard to learn. Prejudice is so easy, caustic criticism of that which violates any one of our many preconceived notions is so ready. We are so prone to identify our own notions about truth with truth itself, so likely to destroy the sinner in our smashing out against the sin, so reluctant to surrender a personal feeling, so prompt to believe the evil instead of the good. Now and again we find those rare and Christ-like souls who live among the fallen and distressed like merciful angels, who bear His touch and speak His tender word; but even they, when we half wonderingly, half enviously acclaim them, even they point out

ahead, and say, "Ah! but He went a little farther."

Beyond all others Jesus Christ has gone in service. Let Him be judged at this point by purely earth-born standards if you will, and take the record from profane history instead of sacred. Hear the voice of Josephus instead of Paul, Nero instead of Peter, Napoleon instead of Augustine, Voltaire instead of Wesley. Measure Him by philosophy and philanthropy instead of religion, and read the fall of Rome instead of the Gospels. Count the hospitals and schools, the infirmaries and refugee camps, the democracies and the disarmament conferences. Farther than any, farther than all, Jesus Christ has gone.

It is not a spasm of fear nor a sudden fancy that causes statesmen and editors, financiers and labor leaders, to say that Christianity is the world's only hope to-day. It is the evidence of history, the record of the past. Where man at his best, his wisest, his noblest, has gone, Jesus Christ has gone, and then He has gone farther, and now when old landmarks have been obliterated, old measurements destroyed, and ancient standards proved inadequate, man, out-tried and distraught, turns to the only One who has ever gone farther, and the One who will go farther again.

This is a unique characteristic of Jesus Christ: He is always in front of us, and yet He is always near. To find Him, we must look ahead; but when we look, we never fail to find Him. Here is the difference between His divinity and ours. We too are the sons and daughters of His Father,

but He is more; in this relationship He goes a little farther; and indeed in all relationships He goes a little farther, because He is God as well as man. For every vicissitude and problem of our lives He is sufficient, because He is the All-sufficient. When we call upon Him in our trial, we address final authority and power. And our great confidence lies in the fact that God is not fear, nor hate, but love.

And there is this other unique characteristic of Jesus Christ: He calls us to Him; He makes a place for us; He opens His throne; He shares His glory; running down the ages are His words, "Where I am, there ye shall be also." He has gone a little farther; but we are on the way, an open way, a traveled way, a way made straight and plain, a way that leads to rest and fulfillment, to peace and to power.

History is the record, the great achievements of society, the story of men and women who went a little farther. Abraham, who went out not knowing whither he went, but seeking for the city whose builder and maker is God, than all the tribal adventurers of his time went a little farther. Many Hebrews had spoken of Israel's bondage pains, and lamented her enslavement before Moses stood among the elders; but he went a little farther; to the king and then to the Red Sea, to the wilderness and the Jordan, he fought his way. Preachers of religious liberty and ecclesiastical tolerance there had been before the Pilgrims embarked upon the Mayflower; but they translated faith into practice, gave home and native land for the uncertainties of a quest of

conscience, braved winter seas of risk to find a bleak, forbidding shore. They went a little farther, and to-day we stand upon their sure foundations.

Ah! and presently the sleepers of Gethsemane went a little farther. See them go! They are sleepers no longer. To the ends of the earth, by the ways of the sea and the land, they go. With shackles upon their limbs and whip-lashes across their backs they go. With the cries of the multitude thirsting for their blood ringing in their ears they go. By yawning prisons and the executioner's axe and hungry lions and living shame they go.

And through all time in the bloody foot-prints of their going their spiritual descendants have followed on. The message for us to-day, whatever our fortunes, is this: If we will go a little farther, we shall find our triumph. The mighty hurricane sweeps down upon us as it rushed upon the group of youthful climbers clinging to the trail of Larch Mountain. The darkness is so dense that even hope sees not a single star; the fear of death and worse lays icy hands upon us. Ah! but the shelter-house is scarce a hundred yards away. Up and on to the heights!

THE QUESTION PERIOD

If a person is truly born again, can he sin and draw himself away from God?

It is always possible for a person to sin. It is always possible for us to draw ourselves away

from God. We never reach a state in grace where we can afford to become complacent, self-satisfied, and spiritually proud. Eternal vigilance is the price of a thoroughgoing continuing Christian life.

Emerson essayed: Imitation is suicide! A professor recently intimated that Dr. Poling's apologue on the justifiableness of a lie was identically that of Dr. Cadman. The professor expressed his scepticism on that account; we wonder whether Dr. Poling deliberated the apologue or decorated it.

This sounds very much as if the professor himself had written it. First of all, I thank him for the compliment. I make no claim to originality. On the other hand, I have been for a long time trying to imitate the good and the brave. No one knows better than I do how poor the imitation has been. Emerson to the contrary, if he is quoted correctly—and although I have read Emerson rather carefully, I do not recall the line—Emerson to the contrary, the principle of imitation is sound. The holiest life ever lived was an imitation. As for the rest of us, Thomas à Kempis's "Imitation of Christ" still remains the devotional classic. I would be very glad to have the professor send the question referred to, for I have not seen it.

Our Sunday-school class would like to know whether it is all right to attend a commercialized game of any sport on Sunday.

I think that it would be a very grave mistake, a very vital wrong, for your Sunday-school class to attend such a game on Sunday. We are not suffering for the want of these things. We are suffering because of them, suffering in the finest qualities and emotions of our minds and souls, suffering vital losses because of them. America is paying far more than the admission-fee for her wide-open Sundays. She is paying a price that will leave her at last morally, as well as intellectually and socially, bankrupt. For very vital reasons I cannot support Sunday commercialized and secular sports.

Are the foreign-speaking Protestant churches in New York members of the Federation of Churches?

Many of them are, and all may become so. There are no formal assessments. The support is voluntary. The Greater New York Federation of Churches is eager to welcome these congregations into its fellowship.

What is your opinion of the Weekly Unity of Kansas City?

I am only casually acquainted with the publication. I have found several people who feel that they have been very much helped by it. It is my observation, however, that these, as well as others, when they turn seriously to the church, receive vastly more from her than they can from such enterprises.

Are people punished for their sin in this world? Give illustration.

They are. Do not doubt it. Only a little while ago I sat with a man who for twenty-seven years has suffered increasingly physical pain as the result of the sins of his youth. And sadder than this man's suffering is the sorrow of those who love him and who suffer with him.

What in your mind are the fundamental things to be considered in organizing a Christian Endeavor society?

The spiritual and social needs of the young people of the church. I have found that the young women and young men of my congregation are best served in all their lives by the various Christian Endeavor societies that we have. Your program should be carefully worked out. It should be adapted to the ages, as well as to the intellectual and social surroundings, of your young people. You should secure before going forward the helps that your denominational headquarters are only too happy to furnish. Wherever possible, secure a conference with a competent young people's leader, and lay your whole case before him.

Do you think a man can be successful in business, investing money, if he only attends church once a year, on Easter morning? This man also drinks, but thinks very well of himself, because he is always doing kind deeds for his many friends, who admire him greatly.

A great many are successful in business and their financial investments who do not attend church even once a year. Some of these are admired by their friends for their many fine qualities. But certainly I should not call them successful in the larger sense. They are sad failures, and in the long run their failure becomes apparent even to their friends. They lose the better part; they never attain the finer achievement; they come at last to disillusionment and tragedy.

Do you think it advisable for a young person to go to the London Convention unaccompanied?

It would be quite impossible for you to go to the London Convention next July unaccompanied if you sailed with the official party. You would be one of a company of seven or eight hundred. Should you write to Mr. E. P. Gates, 41 Mt. Vernon Street, Boston, he would, I am sure, be able to introduce you to a desirable traveling-companion.

Is George Schackley, the organist, the same who revised the old Christmas carols and harmonized them?

He is. We are very glad to have him preside at this organ.

What is Lent?

Lent is literally a fast of forty days, excluding Sundays, observed annually from Ash Wednes-

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day until Easter by practically all Christian churches. The Roman Catholic Church, the Anglican, and other liturgical churches give it particular ceremonial attention. It is kept as a special season of penitence, self-denial, and self-examination. For those who enter into its true spirit it becomes a ministry of spiritual enrichment.

THE ROAD TO HAPPINESS AND POWER

Sydney Smith once said, "I find happiness more often among the humble, by the quiet fire-side and with little children." And it is the observation of many others that the coming of success, the achieving of a fortune, brings always cares and problems. But surely happiness is not exclusively the possession of the humble, and certainly all who will regard her rules may have her.

Happiness is inward and not outward. It does not consist in things. We may lose the trappings of our earthly station and still retain an inner peace that perfects joy. Many a man has said, "I have tried so hard to be happy!" and in saying it he has indicated the secret of his failure. Happiness is a by-product. As one of the ancients said, "Chase her and you lose her; but go on about your business of living and loving and serving, and she will come to you and abide."

Years ago a young collegian answered, after he had spent a dozen years in the missionary field, and was being questioned as to his feelings with regard to a life so far removed from the centers of his old home and social relationships, "I started for India, and landed in Happiness." Happiness does not consist in circumstances. If you think that it does, have a care; for your surroundings and physical conditions may change.

Happiness does not consist in environment.

The colored mammy in her hovel has a song of gladness, while many a prince in his palace is a morose and melancholy victim of the physical indulgences that were the only profits he ever counted from his physical investments.

Happiness cannot be bought. Even the toys of little children that are most enjoyed are the crude things that the hand of love may have fashioned, rather than the brilliantly painted contrivances that came from the shop.

The Great Teacher had an amazing answer for the question, "What is happiness?" Speaking to His disciples, He said: "The servant is not greater than his lord. . . . If ye know these things, happy are ye if ye do them." The men He had been so constantly with were still thinking in terms of human values, still searching for the place at His right hand, still centering their desires in things. Their Master, after He had washed their feet, gave them the word that was to live with them forever; told them that real happiness was in knowledge applied to service, not the knowledge that remains hidden in some study, covered in the mind of an indolent genius who has mastered its books, but the knowledge that expresses itself in vigorous activities for the human good.

If the Galilean Teacher was right, then the way to happiness is open to all; for even the humblest man may gather information and get knowledge, and the poorest may in some place do a good deed.

This thing that I am talking about is vaster, more vital, and infinitely richer than pleasure. Its currents run deeper than sorrow, deeper even

than a disgrace that has not been merited, and deeper, inexpressibly deeper, than both physical and mental suffering. Scott, as he wrote "Ivanhoe," declared to a friend who knew of his physical pain, "My body suffers and sighs, while my soul rejoices."

Happiness and power may be, and should be, twins. In happiness itself there is unique strength. It is to be doubted whether any man ever achieves the maximum of his physical and intellectual efficiency who does not stand at last upon the spiritual foundations that bring him serenity of mind and peace of soul.

The road to happiness, whatever our circumstances, may be found by us all. Here is a suggested schedule:

I will live one day at a time, and I will start each day right. I will begin and close it with prayer.

I will each day strive to see good in my fellows.

I will make it the rule of my life—and however often in my weakness I break it I will return to it—not to worry over matters that I cannot help.

I will have an eye for the free things of God about me. I will be on the lookout for the beautiful, and I will watch little children at their play. A tiny daughter of the writer came into his study one morning, and after waiting impatiently for an interval cried: "Look at me, Daddy! Why don't you look at me?" Sometimes I think that there is more downright happiness in really looking at little children than there is anywhere else in the world.

I will remember my friends. I will give a few minutes to my memories. I will spend a little time with my yesterdays.

I will try to make another happy. I will be a grown-up Boy Scout.

And finally, God helping me, I will be my best; I will do my bit; I will make my motto, "Others."

THE QUESTION PERIOD

Why should not the churches in a community get together and organize to promote law-observance and law-enforcement?

A fine suggestion. There is no reason at all why the churches of a community should not get together to do just this sort of thing. There is every reason why they should unite to promote law observance and enforcement. In Ridgway, Penn., the churches have originated a movement which has resulted in a Law and Order League for the entire county. This league stands squarely behind faithful public officials, and has become a terror to bootleggers and other wrong-doers.

Two girls belonging to a large Sunday-school class have been given a talent penny. How may they increase the amount?

By adding other pennies to it. The talent penny is the foundation for a fund. A good, though small, beginning, it will be lonely and help-

less until you give it companions; but it will increase in spirit and strength amazingly if added to day by day. When its family is larger, you may invest it.

Should I unite with the church when I find so many people in the church membership who are living inconsistent, and sometimes sinful, lives?

This question came to me in a letter, and in answer to it I am reading a statement that I first prepared for *Association Men*. It represents my very earnest conviction.

1. I ought to belong to the church because I ought to be better than I am. Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

2. I ought to belong to the church because of what I can give to it and do through it, as well as because of what I may get out of it. The church is not a dormitory for sleepers; it is an institution of workers. It is not a rest-camp; it is a front-line trench.

3. I ought to belong to the church because every man ought to pay his debts and do his share towards discharging the obligation of society. The church has not only been the bearer of good news of personal salvation; it has been and it is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

4. I ought to belong to the church because of memories—memories of things I can never for-

get, memories of faces that will never fade, memories of vows that are the glory of youth.

5. I ought to belong to the church because of hope—hope that lives when promises are dead, hope that paves the way for progress, hope that visions peace and social justice, hope for time and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

6. I ought to belong to the Church because of the strong men in it who need reënforcing, the weak men in it who need encouraging, the rascals in it who need rebuking. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

7. I ought to belong to the church, but not until I am ready to join a going concern, not until I am willing to become an active partner with Jesus Christ.

Do you think that the present dry law will be changed? What is your opinion of the straw vote?

I think that the present dry law will be changed, changed by its friends and strengthened. The present straw vote has to me been vastly encouraging. I fully expected that, taken as it has been in great cities generally and always under the stimulation of those opposed to prohibition, it would bring out more nearly the real strength of the wets. The dries have not voted. Dry leadership has declared against the referendum. In spite of this fact, along with unprecedented news-

paper publicity, only a few more or a few less than two million people have declared themselves for modification. This country is for prohibition persistently, increasingly, and permanently. My feeling with regard to this straw vote is somewhat influenced by the *Literary Digest* poll on a similar question, made in 1922. The poll seemed to indicate an overwhelming sentiment in favor of modifying the prohibition law. California, Ohio, and Michigan all went decisively wet. A little later these States had a referendum on light wines and beer. California, which had never voted dry on any issue before, went against light wines and beer by a majority of 34,000. Ohio gave a majority against of 189,000; and Michigan, a majority against of 207,000. [Dr. Poling then turned to the audience, and said: "There are between 650 and 700 men here, these in addition to the ladies that got by on the blind side of the ushers. I will not ask you to indicate how you voted. I will in no way embarrass you; but I would ask every man who voted at all in this newspaper poll to lift his hand or stand." To the amazement of the speaker and to the surprise of the audience, which for some reason or other broke out into cheers, only eleven people in the congregation had voted in the poll.]

Do you approve of a church missionary society's giving a card-party to raise money to help erect a new church building?

This certainly would not be my way of raising money to erect a church building, nor could I give it my approval.

What do you think of General Butler's exposure of the breaking of the Volstead law by his host?

I think that it was the bravest thing General Butler has ever done. He ran the risk of being misunderstood, of being accused of violating the sacred traditions of friendship—all of this to serve his country and to stand for law. General Butler's report was not made on the incident in the home, but after the officer had later appeared in a public place under the influence of liquor. The occurrence has every earmark of a frame-up, a deliberate attempt to embarrass and compromise Philadelphia's former commissioner of police. Our American institutions and liberties are menaced to-day because so many otherwise decent citizens thoughtlessly or maliciously, and in the name of personal liberty, sell their birthright of democracy for the bootlegger's mixture. Law itself is in jeopardy. A little more of the Butler courage on the part of the rest of us would go a long way toward solving a vastly vital and immediately imperative problem.

Do you think that it is right to raise a preacher's salary 10 or 20 per cent on the basis of the increased cost of living and refuse to give a 10 or 20 per cent increase to the janitor of the church?

I should need to know the janitor to answer that question! In principle the church cannot afford to give more thought to the salary of the minister

than it gives to the salary of the janitor. The square deal in its application must not be limited to the "cloth." We clergymen are bound to admit that we are sometimes overpaid as clergymen when we are underpaid as men, and there are janitors who, to the church at least, are not worth what they are getting when they are getting too little!

Paul says, "Bear ye one another's burdens," but in almost the same breath he says, "Every man shall bear his own burden." Which, please?

Both. The man who does to the limit of his strength carry his load certainly has no business to call for assistance. But always we find those who are doing their level best to meet the problems of life on their own account doing quite as much for their overburdened fellows. In my friendship circle those who are bearing their own burdens are also the ones who are following Paul's first injunction.

I heard a churchman say that if Christ should come to earth, everybody would be scared stiff. Should you?

I am quite sure that I should be very happy, happy beyond words to meet the One who had a smile for the humblest and courteous consideration for every one who came to Him. I cannot imagine anybody's being scared in the presence of Jesus unless, of course, he be a money-changer polluting the temple, or a profiteer stealing from a widow, or a Pharisee thanking God that he is different, or a hard taskmaster beating a child.

CROWN THE TRUE

One of the most unusual stories in the Old Testament is the story of the selection of Solomon instead of Adonijah to be king of Israel. The story of Nathan's loyalty and courage, his willingness to run the risk of losing both his position and his life in defying the influential men of his day who were opposed to the crowning of Solomon, is an inspiring tale.

Nathan rebuffed those who held his own fate in their hands, refused to follow the line of least resistance, turned his face against the easy way, in order that he might come with clean hands to the altar of his God, in order that he might stand in self-respect before the people. He not only placed a physical diadem upon the head of the son of the great David, but in his own soul he crowned the true.

His example is an unmistakable challenge to our generation. Too many of us are following the easier way, following it in business, in society, in the home, and in government. It is difficult for any person to turn down a bootlegger's cocktail in the house of his friend, but I will leave it to you to decide by how much I am better than the bootlegger when I accept it. It is not easy for a college lad to go with his conscience against the will of his roistering mates. It is not easy

for a State Senator to vote his conviction against the command of his party. It is not easy for one mother to find herself alone in her purpose to bring up her children in simplicity and naturalness. It is not easy for you, my friends, in this crowded city, in the moral as well as physical congestions of Manhattan, to hold fast the ideals of your girlhood, to meet and conquer the temptations and problems of to-day with the radiant faith of your yesterdays.

But whether these things are easy or hard, if we would win out at last, if we would gain the guarded heights of true success, we must, whatever be the cost, crown the true.

The story of Adonijah, who sought the scepter that belonged to his brother Solomon, teaches us that no man, whatever his power and opportunity—that no man and that no woman has the right to take the rights of others. The recognition of this principle will lead us to see the fallacy of the personal-liberty argument wherever it is applied. After all, only one thing stood between this young Israelite and the crown which he so eagerly sought, only one reason, the fact that it belonged to another. We drive our automobiles on the right because of others. We clear the ice from in front of our houses lest others fall. We refrain from many things, from walking in the street, for instance, when we have contagious diseases, because of the rights of others.

Which is the divine right, my right to drink a particular beverage, or the rights of many little children to be well fed and decently clothed? Which is the divine right, my right to be drunken

and quarrelsome and brutal, or the right of my wife to be protected and respected?

I am inclined to think that even Nathan's loyalty could not have won the crown for Solomon, had it not been for the loyalty of Solomon's mother. How beautiful a thing a mother's loyalty is! Bathsheba's voice it was—the voice of the woman David loved above all others—that aroused Nathan from his senile sleep, that called him from indifference, that challenged him to action. It took a woman's voice to shake him out of slumber; always it is a woman's voice that reaches farther than any other. No son who has gone through life without her care will ever know the infinite power lying in a mother's love and loyalty. She companions her sons and her daughters through temptations and trials of every sort. She brings them upon her uplifted hands of faith to altars of high decision and at last to thrones of service and power.

The bravest battle that ever was fought,
 Shall I tell you where and when?
 On the maps of the world you will find it not;
 'Twas fought by the mothers of men.

But the particular emphasis that I would leave with you to-day, my friends, is the personal emphasis. Crown the true in your own life; en-throne it in your own mind; and honor it in your daily actions. If I entertain an unworthy thought, a thought unworthy of my manhood, or when you entertain a thought unworthy of your womanhood, when I fail to speak out in defence of the principles and ideals of my character, I shrivel in my moral being. There are times and experi-

ences in the affairs of our innermost lives when even God is for the moment helpless without our support. We are never less than the central figures of His plan.

Life is more than an opportunity. Life is more than a responsibility. Life is a surpassing spiritual dignity, for life is the Infinite expressing Himself in humanity.

However, let us never overlook the fact, the stupendous fact, that the truth, though we may delay its vindication by our silence or our refusal—that the truth will be crowned. Truth, with or without us, is at last omnipotent. Our faithlessness may postpone the event, but our denial cannot defeat the righteous purpose. Another has said that the greatest friend of truth is time.

Truth crushed to earth shall rise again,—
The eternal years of God are hers;
But Error, wounded, writhes in pain
And dies among his worshippers.

No earthly court could do more than sentence to death the *body* of the girl Joan. The flames that scorched her flesh and dried her blood could not consume her spirit; and so it has been with every patriot who died on the sharp spear of brutal power, with every martyr who became a torch for his faith, and with many a humble person unsung of fame, but unyielding in his loyalty to truth.

There is a sense in which the false is overthrown by the lifting up of that which is worthy. Do you have trouble with mean and little thoughts? Is it a battle to keep your mind clean and positive? Let me suggest from my own ex-

perience that you may crowd out the unfit by bringing in the good, the better, and the best. You may have with a minimum of effort a library of inspiring thoughts. If you will spend a few minutes in the morning with a clean idea, a verse from a poem, a line from the Scriptures, you will assemble a rich store from which you may draw in all manner of occasions. You may have at your disposal a veritable congestion of wholesomeness that will leave no room for the neurotic and suggestive.

Is your life embittered? Have you been so abused or misjudged that you cannot forget? Try praying for your enemies. Pray for them even though you could more easily curse them. Pray for them though it be the sternest moral discipline that you have ever known, and I promise you that presently your mind will be enriched as well as sweetened.

A great sermon was written on "The Expulsive Power of a New Affection." A new character may be enthroned upon a new passion for some one or for something, a new passion that drives the ancient evil like lingering night before the rising sun.

Crown the true. Give truth your mind, your body, your soul. Think it. Serve it. Worship it. God is truth.

THE QUESTION PERIOD

Do you think it un-Christian to play bridge?

I do not play bridge. I do know Christian people who do. They tell me that it is extremely diffi-

cult to play bridge without playing for money in one form or another, that the game itself is satisfactory to few people without its by-products. This question enters again the field of personal conviction, for one person cannot make the decision for another; but one should never hesitate to express a personal conviction.

Can a minister be free to preach condemnation and repentance to a people from whom he has received a present of twenty-five thousand dollars?

Personally I am not competent to answer the question. I know of one minister, now abroad, who received a splendid gift from the people who love him, and he is one of the most fearless proclaimers of truth in all the Christian church. No gift could ever change him. It depends on the minister.

How may one develop personality?

By reading good books, by committing to memory sentences and verses of good literature, by speaking in public when the opportunity affords, by trying earnestly to make yourself agreeable, by studying the temperament of those with whom you associate. I know a family that have made it their practice for years to bring to their living-room and to their table attractive people. They wish their children to meet real personalities who have a message for youth. Beyond all this, think generous thoughts, and relate yourself in church, at home, in the affairs of your city and in all the

contacts of your friendship circle, to the worthwhile and best.

How can I train my mind to remember what I have heard and read?

Make it your rule to commit to memory daily at least one verse, or one sentence, of good literature. Associate with the idea you wish to retain another and similar idea. If you are trying to remember names, remember two names that are somewhat alike. Develop an orderly mind by listing items of your daily program and then committing the list to memory. Purchase a good text-book. You can find such a book at almost any public news-stand or by writing to your church publishing-house.

Do you believe that my sons and the boys of my Sunday-school class are really watching my life and are affected by it?

I certainly do. I have very distinct memories of my Sunday-school teacher. He wore a red necktie, and pulled his mustache! As to your sons, for a time at least they will regard you as the greatest man in the world, and always you may hold their confidence if you will live on the square before them. The time comes when they will no longer take you for granted, when they will ask questions, serious, deep-seated questions. Then it will be important for you and vital for them, vital for you both, that your character be a worthy answer.

I called the lad to my knee one day;
And I said: "You are just past four.
Will you smile in the same light-hearted way
When you are turned, say, forty more?"

And I thought of a past I would fain erase,
More clouded skies than blue;
And I anxiously peered in his upturned face,
For he seemed to say, "Did you?"

A gentleman insists that the wine Jesus made was intoxicating. Can he prove this? Is Christ on record as favoring the moderate use of intoxicating drink?

The gentleman in question is welcome to his opinion. He has a perfect right to his opinion. I differ with him. I do not believe that Jesus Christ ever made a drink that would cause drunkenness. I do not believe that any wedding-guest could have become intoxicated from the drink that He fashioned from the water. "Wine is a mocker, and strong drink is raging" is more than a casual expression, I assure you. "Look not upon the wine when it is red" is another pungent, searching declaration of God's word.

Do you pray to God or to Jesus?

When I offer my prayer in the name of Jesus Christ I am praying to the heavenly Father, of course; but I quite as frequently address myself in prayer directly to Jesus Christ, and in so doing I am offering my prayer to God, for the two are one. God the Father, God the Son, God the Holy Spirit, the Holy Trinity.

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Do you believe that it is a sin to take medicine if one has faith in the healing power of the heavenly Father?

I have faith in the healing power of the heavenly Father, and on occasion I take medicine. "Faith without works is dead." God has given us the scientific mind, and has placed at our disposal methods and medicines for physical restoration and recovery. I am quite convinced, of course, that the average individual takes too much medicine. Indeed, our physicians are more and more advocating preventive measures, which if followed will make it unnecessary for us to fill our stomachs with drugs.

Do you believe in the deity of Jesus Christ?

Yes. Absolutely yes. I believe in the divinity of Jesus Christ, which is the supreme expression and realization of man's humanity. Beyond this, I believe that Jesus Christ is very God. Him I both love and worship. Do I believe in the deity of Jesus Christ? Yes. Absolutely yes.

What are the expenses of this conference? Collections are taken every Sunday afternoon. Do they not care for everything?

The question is a fair question certainly. Newspaper advertising, which is considered important, has averaged weekly more than \$100. Music, including the organ, the organist, brass quartette, song-director, \$45 a week. The church charges

no rental; but to pay for heat, light, and the extra janitor service costs \$15 a week. To send out the Boosters' letter each week, and stenographic hire and incidental expenses, postage included, costs more than \$40 a week. We have now a total of \$200, and still there is no charge made by the Greater New York Federation of Churches for its overhead. Margaret Weaver, who in private life is Mrs. David Reid, contributes her services; and no charge is made by the speaker. The other artists who mean so much to us all are paid very small sums indeed; when one considers the merit of their work and the fact that their whole income is derived from their profession. To do what we are doing here upon the most conservative basis involves an expenditure of several thousand dollars more than we can hope to receive from the cash offerings of our loyal young people.

Our father is a drunkard. He will not work. Shall we continue to support him, or should we leave him?

SON AND DAUGHTER.

Your case is particularly hard to answer. Even the fact that your father is a drunkard and perhaps thoroughly unworthy in his life does not relieve you, his children, of your responsibility. I would suggest that if he refuses to make an honest effort to live decently, you take the matter up with the minister of your church, to ascertain whether there is a home or an institution where he might have care under proper restraint. You have my deepest sympathy. I should be glad to

advise with you personally, should you care to call.

Do you think that a school-teacher has any right to make an assignment requiring my daughter to go to a movie on Sunday night?

Certainly not. I am inclined to think that you have misunderstood the request of the school-teacher. Certainly the board of education in New York City will not support such a classroom assignment. A requirement of this character would be utterly unjustifiable. I believe it would be contrary to law.

Why could not the men and boys get in on the blind side of the ushers this Sunday afternoon just as the women and girls did at the men's meeting last week?

Why couldn't they? Why, they did! Count them!

What is the interpretation of the fourth verse of the eleventh chapter of Genesis: "Let us build us a city and a tower, whose top may reach unto heaven, . . . lest we be scattered abroad upon the face of the whole earth"? Why was God displeased?

Dr. David James Burrell, senior minister of this church, preached a sermon on this text three weeks ago. The answer to the question seems to be that the sons of men had conspired to defeat

the great purpose of the Almighty to have His supreme creation multiply and cover the earth. The builders of the tower of Babel were resolved to remain in one place. With haughty pride they set themselves against the will of Heaven, and lifted up their tower, as they thought, to the very heavens. They disputed a divine purpose and program, broke with a fundamental law, and were scattered.

WHY JESUS CAME

Why did Jesus come? Let Him answer our question. "I am come that they might have life, and that they might have it more abundantly."

Now we know. He did not come to write books, and we are no longer disturbed because He left behind not a single manuscript. He did not come to found colleges, and so we do not dig among the ruins of Jerusalem for crumbling walls and stately academic colonnades. He did not come to set up a physical empire, and so we are not disturbed when we discover that His sword is missing from the museum and that He left no coat of mail to stand beside the ponderous armor of a Richard Cœur de Lion. He did not come to found a philosophy, and so we do not write His name in a great book with Confucius and the rest. He did not come to establish a new social order. He did not come to build a cathedral and He did not come to found a church.

Jesus Christ, God's Son, came that we might have life, life full and abundant. To-day, if we truly live, if we are fully alive, if we possess the abundant and overflowing life, it is because He came. "He is thy life." He pours Himself into the channels of our being as blood is pumped from healthy veins into the arteries of sinking patients. He lifts the beat of our spiritual pulse. He sends the glow of moral health into our faces. He gives

us the mind of a master and the will of a conqueror, and we go forth to make out of this world His kingdom.

He wrote not books with the hands that were too busy breaking bread for hungry mouths and mixing clay for blinded eyes, but He has guided the pens of the kingliest thinkers and inspired the genius of the noblest poets and sweetest singers.

He founded no institutions of learning in Jerusalem, where His days were crowded with templecleansings and court appearances; but from Peking to the Nile, in every land and for every race, women and men whose life He is have dedicated colleges, hospitals, and orphanages that are temples of enlightenment and cities of refuge.

He left no warrior's sword, no shining armor; but He moves across the bloody plains of war, carrying the only balm for battle-wounds, and some day He will make of spears the pruning-hooks of peace.

We do not write His name with that of Confucius, but we do write it infinitely higher; for the philosophy of His love and the example of His service have given the world a new society of intellectuals who declare that the only true test for a theory is the practice of its plan.

He did not come to establish a new social order, to superimpose upon society a new economic dispensation. Some of His critics take exception to the fact that He spent much of His time in ministering to individuals when of necessity the multitude passed by hungry, naked, and blind. But He did put into the hearts of individuals a

dynamic that drove them to the ends of the earth preaching the irrepressible gospel, "Do unto others as ye would that others should do unto you" and "Love thy neighbor as thyself."

Jesus Christ built no synagogues. A thousand years and more some cathedrals were in process of construction, and the carpenter's Son of Nazareth lived only thirty-three.

He wrote no creed. He left the constitution for no church, but He poured Himself into Peter and Luther and Calvin and Wesley and into all their spiritual contemporaries and descendants; and out of these He issued again in mighty spiritual communions that girdle the globe and bind the hearts of Christian men into one vast fellowship of love. Even now He is setting up the church of Japan, drawing together the various elements for an indigenous church of China, and slowly but surely welding into one the separated groups of Christianity in India. The gracious fires that comforted the infancy of Methodism and set the steel of Calvinism, fed by His passion, are alive to-day, and that fire will in time fuse the many into one and establish in form what more and more we discover in spirit, the unity of the children of God.

"I am come that ye might have life" is Christ's great word and mission, and life is man's supreme desire, his most passionate quest. He is ever ready to start in search of the fountain of eternal youth; his second name is always Ponce de Leon.

Man wants physical life. How he battles to hold his last fluttering pulse!

Man wants intellectual life. Forever he is reaching out for that which feeds his mind.

Man wants social life and spiritual life, the life that drinks deeply from the spring of friendship, the life that feeds at the table of love.

He may deceive himself with what he finds, but what man wants is life, not riches, not honors, not houses to live in and wheels to roll him around—but life. He will give incredible wealth in the faint hope that somehow it may be purchased. He will mortgage vast possessions for an eyelash of it. He will go on long pain-accompanied journeys to look for it in a spring, to seek it in a fountain.

Now and again a superlife appears among us, a life that nothing can deny or thwart, a life that scorns all hindrances and that rides to its pole like a mission divinely appointed.

Man wants life, but what he really wants at last is altogether different from what he sees about him; for he does not want the life of flowers closing in the evening chill; he does not want the life of happy songsters falling dead upon their nests; he does not want the life of springtime blending into summer, fading into fall. What he wants is life, progressing life, unfolding, unending life, life completed, perfect life.

And to the question of man's eager search I hear the answer of the ages: "I am come for that. I am come that ye might have life, and that ye might have it more abundantly."

THE QUESTION PERIOD

How can we get back into the use of family worship?

If you have a radio, tune in and get the Greater New York Federation of Churches service at 7.45 each morning. Here is a ministry of far-reaching good and great blessing. Have at least a brief word of prayer in connection with your morning meal, when as a rule the family comes together. Even the busiest household can find time for this, along with a passage of Scripture. In fact, you cannot afford not to find the time.

Do the organ-pipes in the front of the auditorium speak? I do not think they do, but my brother does; so I want to settle the question.

The organ-pipes that you see directly in front of you do not speak. As usual, the lady is right.

Is it right or wrong to attend an educational or historical moving picture on the Sabbath Day?

This is not a question of right or wrong, my friend. I know some churches that use such a picture in their definite religious services, services in the church auditorium. I may prefer something else, and to me it may seem out of place; but certainly the question of right and wrong is not involved. "Study to show thyself approved unto God."

Are marriage and motherhood the highest mission for every woman? Do you think Jane Addams would have done as much good if she had married? I want the work, but also I wish to accept the man.

In the large, for womanhood generally, certainly I believe that marriage and motherhood represent the highest mission; but just as certainly there are exceptions to this rule. Jane Addams has been one such exception. She has been one of the universal mothers. Edith Cavell was another exception, and you are competent to add to the list. As to the case of the woman asking the question, she must decide; but for her encouragement I will say that I know several who have both the work and the man. Two of our most prominent novelists are a husband and a wife who invariably release their books on the same day.

Do you think it is right to have scenes of intoxication in the play given in the church?

It would depend entirely upon how the scene is conducted. I can imagine such a scene contributing very definitely and vividly towards carrying home to young and old the tragedy of drunkenness and the far-reaching wisdom of temperance. As a rule, however, such scenes should be tabooed. To me they seem to serve no worthy purpose that may not be better served in other ways.

Explain the meaning of the Scripture, "Unto every one which hath shall be given; and from

him that hath not, even that he hath shall be taken away."

To me the Scripture carries the lesson that those who are industrious, those who work and secure the honest returns of their labors, receive added gains, while those who because of their improvidence and idleness are worse off than they should be inevitably lose even that which they possess. You can fill in the illustrations yourself.

Do you approve of love-scenes in a play given in a church?

Can any one imagine a real play without a love-scene? Would any of you be interested in one? Again, of course, the standardized answer becomes timely, Everything depends upon the play, the scene, and the general conduct of the entertainment. Cheap sentiment, sloppy and offensive stage business, are out of place anywhere, and certainly unsuited for a social function in a church.

What do you think of a minister who seldom visits sick members, and who does not call on his people?

I know from observation that the majority of the ministers who are thus criticized do not deserve the criticism, and indeed do not receive it from the really substantial members of the congregation. Criticism of this sort is very easily offered. Some people there are who imagine that

all a preacher has to do is ring door-bells and shake hands. So great a preacher as Dr. Jefferson of Broadway Tabernacle has said that to prepare two worthy sermons in a week requires at least five days of intense application. But, having said this, let me add that my most sacred experiences, those out of which my messages really come, have been experiences in the homes of the people, where I have met men and women and little children, where I have entered into their joys and their sorrows. Every minister understands exactly what I am talking about; and when any minister neglects this field, he loses infinite things.

What was the greatest thought ever expressed by man?

Here are some of the great ones:

“I know that my Redeemer liveth.”

“For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.”

“Truth crushed to earth shall rise again.”

“God is love.”

“He can because he thinks he can.”

“The man who can is the man who will.”

“I can do all things through Christ”; and this, which is increasingly my favorite, “See the invisible; be the unattainable; do the impossible.”

Do you not think that it hurts the church to have in it officials who are nothing but hypocrites?

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Certainly it does, just as it hurts the banks to have one banker who absconds, just as it hurts the medical profession to have one doctor who betrays his sacred trust, just as it hurts the ministry to have one minister who violates his vows, just as it hurts the home to have one mother who deserts her husband or one father who betrays his fatherhood. Yes, certainly it hurts the church to have in its membership hypocrites; but the presence of hypocrites in the church should not keep you out, my friend, any more than the presence of a defaulting bank-clerk now and then should keep your money from the bank. I say to you that there is vastly more inconsistency outside the church than in; and that if you really wish to help the situation, and if you are not now a member of the church, for your own sake, for the world's sake, and for Christ's sake you should meet the conditions and join.

Do you think it is a good thing to have meetings exclusively for young men and then meetings exclusively for young women? I think that boys and girls come here together and that this should be kept, as it has been from the beginning, a young people's conference.

I agree with you absolutely, and I am sure that those in charge of the conference feel just as we do. We were trying the plan which was suggested to us, and which was very generously and unselfishly thought of. But our conference is something unique; and we shall in the future, I am sure, keep it as it has been from the beginning.

Is destiny inherited or is it God-given?

Of course. If it is inherited, it is God-given. Destiny is a gift in which man joins the Infinite to perfect a life which, while it has a beginning, can never end.

A church in the Bronx has changed the order of its evening services by having professional musicians and popular radio artists play concert and church music. The reason for doing this is to increase the attendance at these services. What is your opinion of this incident?

In my opinion, matters of this kind belong to the local church entirely. I can see such a program as you suggest built around a stirring evangelistic address and ministering directly and largely to the spiritual life of a community, while, on the other hand, I have known the more formal and stereotyped services of a church to fail utterly of the passion and power of the gospel of Jesus Christ.

I have a little girl friend of twelve who would be very happy to correspond with some other little shut-in. Could you send me a name and address?

Perhaps a little shut-in has listened in to this question, and will send me her name and address. I should be happy to pass it on.

PURPOSE AND POWER

Joseph Parker once said that the Bible might easily have been too grand. It is peculiarly a book of the people, although scarcely a page has been left without a great principle or a profound truth.

Of all its stories, the story of Ruth the Moabitess is one of the most beautiful and appealing. Ruth, a young widow, was a daughter of the land of Moab, which adjoined Bethlehem on the east of the Dead Sea. Moab was a son of Lot, and his descendants were not received into Israel. They were conquered by David, the great-grandson of Ruth.

It is suggestive of happier and more generous times that this tale with its details revealing the alien strain in David's ancestry and written after David's birth was not suppressed.

Jesus was a Jew, but in his human veins flowed the blood of an alien strain—Jesus, who came to make of one blood all the races of men.

Ruth went with her sorrowing mother-in-law, who was now bereft of her husband and two sons, to Bethlehem, and in their poverty entered the fields of Boaz to glean.

In Boaz we find a gentleman of the old school, a very old school. His courting is, not only for his time, but for all time, a story chaste and sweet.

The little town of Bethlehem, destined in after-years to become the center of religious history and the shrine of the world, was encircled by grain-fields; the very name means "house of bread." These productive patches which Ruth gleaned filled a tiny plain, and with a bit of level, stony ground here and there toward Mar Saba were the only grain-land for many miles. The lovely green ridge of Bethlehem is the scene of some of our noblest poems, the idyls of Rachel, of Saul, of David, of Jeremiah, of the Virgin Mother; the themes of the foremost passages in Israel's poetic and religious life. And here, as one of our poets has sung, Ruth

Stood breast-high amid the corn
Clasped by the golden light of morn
Like the sweetheart of the sun.

As Boaz watched Ruth (his fair kinswoman by marriage,—for Naomi, the mother-in-law, was his relative)—he recognized not only her beauty, but her character; recognized her industry, and, being no snob and having an understanding mind, he instructed his own workers to drop a handful of grain now and then in the way of the young woman. Thus he helped her to help herself. He was not of a kind to encourage idleness, but he was of a spirit to reward honest industry. True charity plans to relieve want in such a way as to make people competent where they are, and it loses no opportunity to dignify labor.

One of the problems of modern city life is to find opportunities for boys and girls to work. There is an unfortunate idea abroad in these

parts that physical toil belongs to the foreign-born and to their children; that the vacations of our sons and daughters should be spent by the sea or in the mountains, rather than in harvest-fields and on truck-gardens. A good deal of the youthful delinquency that troubles us is directly traceable to the fact that boys and girls are given spending-money instead of jobs. The youth has lost a lot who has never had a chance to develop a laborer's sunburn and a toiler's blisters.

There was a deep purpose in those handfuls of grain that Boaz ordered dropped in the way of Ruth the gleaner; "handfuls of purpose" they were truly called. The little incident suggests why Boaz was a man of power in his village, because he was a man of purpose. He was no absent landlord, either. He lived in his fields, followed through with his enterprise, kept in personal touch with his workers, and knew the details of his business. It was because of this actual personal supervision that Boaz was a considerate employer, could appraise poverty and distinguish between it and the idleness that is always a reproach.

And the purpose of this man Boaz was a clean purpose. There was no ulterior motive behind his kindness. He was on the level. We need the message of this man in our day, need it in business, in society, and everywhere. The grain that dropped from the hands of his harvesters fell clean.

One of the vital weaknesses of American life today is the failure of so many people to set themselves toward any worthy goal. We have un-

precedented prosperity. It is perhaps true that our poorest live more comfortably than those who a few years since were called rich in Europe. Our difficulty is that too many of us are not going anywhere. Morally we are drowsy and flabby, because we are comfortable, under no goad of necessity, and unwilling to assume responsibilities.

It is utterly impossible to stand still. Try it. You cannot close your eyes and remain absolutely fixed, unmoving upon your feet, for thirty seconds. Disraeli once said, "The secret of success is constancy to purpose." To give Britain centers of influence in every quarter of the globe and to make the highways to them secure was his purpose. He never turned aside from it; he accomplished it.

An old college mate of mine determined to succeed as a middle-distance runner. His ambition seemed not only impossible but ridiculous. In spite of his unmistakable physical limitations, in his senior year he scored his triumph. I remember when he created a classroom uproar by announcing that some day he would build a battleship. He became the chief engineer of an institution that has built several battleships, and in an overflow of his enthusiasm he has erected some of the greatest copper mills of the country.

A man without an abiding purpose is a ship without a rudder, or a waif, a nothing, a no-man. The purpose of Boaz not only brought him power, but gave him Ruth. Men without purpose do not win Ruth; they get ruin!

Has any one ever read this love-story with pity for the young Moabitess? I am sure that no one

ever has. She was poor; she suffered actual poverty; but she was busy and always getting ahead. The curse of wealth, for women particularly, is idleness. Unnumbered physical ailments, as well as mental and moral disappointments, come to the lives of women to-day because so many of them have absolutely nothing worth while to engage their lives. That the devil finds work for idle hands to do may be an old proverb, but it has a very modern application.

Not only is a life without a purpose powerless, but it is always headed for the rocks of disaster. You cannot win without a purpose; but this is not all; inevitably you must lose; there is no middle ground.

This meeting will not have failed if it has set us to analyzing ourselves, to scrutinizing our hearts, to appraising our activities, to weighing our ambitions. Where am I going? Am I going anywhere, or in the language of the gentleman of color, "Has I done gone been where I's gwine?" Am I living or am I lingering?

THE QUESTION PERIOD

Can the minister of a church who has been wrongfully dismissed against the wishes of ninety per cent of the congregation be re-instated through the vote of the congregation?

It will be necessary for you to take this question to the secretary of your particular church organization. If yours is a Methodist church, ask

your district superintendent. If you are a Presbyterian, get into touch with the clerk of the presbytery. If you are a member of the Reformed Church, interview the clerk of the classis. If you are a Baptist, final action in a matter of this kind rests with the congregation itself. To give you more specific information, I should need to know the details of the case.

Since this is Humane Sunday, would you read the prayer which I inclose with this question?

(Dr. Poling read the prayer.)

What would be your definition of loyalty?

Loyalty is fidelity, whole-hearted service in friendship and love as expressed toward a person or to a cause.

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man

is one way of defining it, and Abraham Lincoln has given perhaps the greatest statement of its principle, "With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right."

Do you think that at least once a month Sunday schools should have a lesson on the evils of intemperance and gambling?

I think that these lessons should also include other matters related to good health and good

morals, and should be given some specific attention in the Sunday schools at least once each month. It is possible to make such instruction very attractive and worth while. It does take time, however, and competent leadership.

What do you think of Billy Sunday as an evangelist?

I have always said, "Thank God for Billy Sunday." I have followed him in many cities, watched him through seven great campaigns, and and have found always lasting and far-reaching good results remaining from his labors. Billy Sunday is himself; he could be no other. He is a unique personality and power. "Thank God for Billy Sunday," I say, "and thank God there is just one and *only* one of him!"

What did Jesus mean when He said: "Why callest thou me good? There is none good save one, that is God"?

"To be a good man is impossible; God alone could have this honor," a wise ancient has said, for goodness in the sense used in the original is related only to divinity. The young ruler who had applied the title to Jesus did not himself accept Christ as God in using this designation of great reverence. Jesus read the other's mind, and rebuked him, "Why do you call me good when you do not accept me as good, or, literally, as God?"

*Were there ever such persons as witches?
Why are they spoken of in the Bible?*

There were persons called witches. To-day sooth-sayers and fortune-tellers would be charged with the practice of witchcraft if our courts were still of the mind of the judges who sat in Salem, Mass., a few generations ago. Always society has recognized the fact that there are some peculiarly sensitive spirits, some seer-like and far-seeing minds. Extremely difficult it is to separate the wheat from the chaff. My own observation leads me to avoid every professional practitioner in this field and to advise my friends to do likewise. The treatment of the so-called witches in Salem and elsewhere in the world has been a blot upon the society in which the outrages were practiced.

Are the Jews still God's chosen people?

Yes, and so are we all. There is now neither bond nor free, Jew nor Gentile, but one great brotherhood of love, before the heavenly Father.

Why is North America so uninterested in South America as a missionary field?

There are many reasons, perhaps the outstanding reason being the fact that a great church has from discovery days operated in the South American field, covering the entire territory with its missionaries and enterprises. However, the activities of the missionary boards of churches in the United States are steadily increasing, and a

particularly fine program is being carried out by the committee of which Dr. Guy Inman is the executive leader. Educationally and evangelistically we are more and more accepting the great South American challenge. A most interesting story is related by Mr. Roger Babson, who was being entertained by the president of a South American republic, and was asked this question, "How do you explain the fact, Mr. Babson, that South America, although at least equaling North America in natural resources and advantages, is, nevertheless, so far behind North America in its political, social, and economic development?" Mr. Babson states that he evaded the question, and made a non-committal reply, and that then his host said: "I think that I know, Mr. Babson. North America was settled by pilgrims who came to find God; South America, by adventurers who came to find gold."

Are the young people of to-day worse than their grandmothers?

Sometimes they are worse than their grandfathers! They could be a lot worse than some grandmothers I know, and still have no difficulty in passing the inspection of the judge here and the Judge hereafter. Young people are always young people. They are as intrinsically fine, resourceful, and responsive now as they were when their grandmothers were merely grand-daughters. They live in troublesome times; they face peculiar temptations; many of them, too many of them, are going astray; but they need from us all less criti-

cism and more encouragement, less of preaching and more of good example. Always a call to service and a challenge to sacrifice go infinitely farther with youth than a fulmination of doubt and denial.

Three sermons preached on Sunday ought to keep a minister busy for a whole week. Do you think so, Dr. Poling?

I know so, my good friend, and beyond that, keep him busy for a good many years!

Is it wrong to make the subway motormen work by coming to this conference?

My friends, if this conference were responsible for making subway motormen work on Sunday, then I should be for scrapping the Boosters' buttons, calling off the arrangements for the banquet, and terminating the services. There are, of course, many questions involved in this one question. The important matter is: Are subway motormen given one day of rest in seven? Do they have their time off? Increasingly American history is facing this issue, and increasingly men who toil are being accorded their time for rest and recreation.

When two gentlemen and two ladies are walking together, where in reference to the ladies should the gentlemen walk?

If these people, aforesaid and here mentioned, are walking together in New York, they will walk,

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as our Chinese cousins do, in single file and at long intervals! It is customary for a gentleman when walking with a lady to walk on the outside; that is, on the side nearer the street. I would suggest that the second couple follow immediately behind—if possible—rather than on either side!

What is your secret of power in public speaking?

Thank you. I am sure that any one listening to me knows that I have no secret. I merely try to speak my mind, to deliver my soul; and all of my active life I have been reading, traveling, studying, working, so as to make the little that I have count to the utmost for the cause which has captured my life.

THE POTENTIAL PRODIGAL

The great mistake of the prodigal son was not in the fact that he left what he had—indeed, we are told that he carried that along with him; but he did go away from what he might have had; he did sacrifice his futures. This should give pause to any fellow who contemplates making a journey of the kind that the prodigal made.

Who is the potential prodigal? "Potential" is defined as existing in possibility, and there is no state of grace this side of the gate of heaven in which men and women become absolutely immune against the prodigal's temptation; "Let him that thinketh he standeth take heed lest he fall."

Who is the potential prodigal? I am; you are. There is both a sound confidence and a false pride in strength. Know your power, but remember where it comes from. I have met athletes who became so fully satisfied with their condition that they terminated their training; they were soon out of condition. I have known men of business who became so self-reliant that they dismissed their old advisers; presently "to-let" signs appeared on the doors of the rooms they had formerly occupied. Watch the fellow who announces that he is not tempted; keep your eye on the chap who declares that he fears neither men nor devils. That which has been called human frailty is an ever-present and universal menace.

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The question is frequently discussed, "Who is stronger, the prodigal who returns or the chap who never goes away?" It may be argued that some broken limbs become doubly firm after the fracture has healed; but there are always a scar and a reminder. And always the fellow who could have gone into the far country as the prodigal did, but who refused to take the trip, achieves moral authority by resisting the temptation. And always the prodigal while he is going the route that brings him at last to the corn-husks and pigsty is missing the wholesome fun and inspiring associations of the home land.

Some of you may have escaped the temptation that the prodigal yielded to, but perhaps you have not been so fortunate with other temptations. You may have become a cynic; you may profess the opinion that the only thing that keeps the rest of us from getting into the prodigal's moral difficulties is our lack of courage or perhaps our lack of opportunity. My friends, it is my observation, after rather wide travel, that more people stay at home, really stay at home in moral decency, than ever go into morally distant places to dine and grovel. I sometimes think that he who becomes a cynic is more unfortunate than the prodigal.

I remember a wild statement made by a young physician some years ago to the effect that ninety-five person of the people of that particular community had a certain disease. I was vastly reassured when I discovered that he based his conclusion on the fact that ninety-five per cent of the

inmates of a particular institution had that particular disease. Of course comparatively few of the citizens of his town were in his institution! A good many statements that I hear to-day have as much warrant and foundation as the one made by the young doctor.

Perhaps it will not be amiss to admonish you not to think too much about yourself as a potential prodigal, not too much, nor *too little*. Some men are of the mental quality of the lad who refused to learn to swim, fearing that he would drown. Eventually he did drown because he had not learned to swim.

There is another moral element that enters into the situation. We who feel ourselves more fortunate that we have never yet gotten mixed up with swine and their diet should be properly sympathetic—properly sympathetic, I say, for God pity us and them when we condone their sin. But we should lift them and not shove them.

The elder brother who stayed at home deserved all the credit his father gave him, and the whole of his inheritance. But he lost nothing by the return of the wayward lad unless it may have been a subject of conversation, which had been perhaps a sweet morsel under his tongue. There is an old tale of an orator who played upon the emotions of his audience by telling them of a wandering son who had broken his mother's heart; and then one day the wanderer returned, and the orator wept as he cried out: "What a pity! What a pity! My climax is ruined!"

For myself let me pray:

Dear God,

I am not strong till Thou hast clasped my hand;
I am not fit till by Thy side I stand;
I am not brave till Thou hast come to me;
Till Thou hast bound me fast I am not free.

But there is a glory in potentiality. Mine it is to choose. The sovereignty of will has both dignity and danger. The prodigal son need not have gone down into the far land of moral distraction and excess; he could have remained decent in his decision. Having gone out, however, the principle could still be applied; and at last, though after a great price had been paid, it was applied. The prodigal came back. The prodigal became again a potential prodigal; he made two choices, one bad; the second, good; and still he could choose.

Finally, there is a fundamental, spiritual application of this lesson. Many of us who have never gone away physically, who have never taken the trail of this younger son to the flesh-pots, have in our thinking, in those intimate contemplations of our soul, taken distant journeys to dissolute places.

But there is yet another spiritual application. There is one prodigal without which the world would be infinitely poorer than it is. There is one prodigal who in his prodigality takes on the spirit and the passion of a certain carpenter's Son of whom it has been written, "He sought not His own but another's good," and who declared of Himself, "The zeal of my Father's house hath eaten me up." It is this prodigal who stands before us in the person of Jesus Christ, and who

calls to us, as He called to the Galilean fishermen, "Come, follow Me."

THE QUESTION PERIOD

At what age should a girl fall in love?

She shouldn't; she just does. It is as utterly impossible to answer this question by suggesting a date as it is to change the tide by giving it a new schedule. But a young lady and a young man should use discretion in their associations. They should not take themselves, or the objects of their first affections, too seriously; and they should always hold themselves in high self-respect. Love is the most beautiful thing in the world. Indeed, it is the only thing that is absolutely indispensable. Treat it, then, not like a toy, but like a priceless jewel.

What do you think of a group of women who belong to the church and take delight in gossiping about the young people of the congregation?

I do not think that gossiping is ever nice; not even old age is an excuse for it when it deals lightly with the character and motives of others, when it passes on real or fancied information that can only hurt those under discussion. Young people are never helped when they are cussed and discussed in this way. But, on the other hand, young people should have a decent regard for the opinions and convictions of their elders.

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When by their actions they disturb the peace of mind of those who love them and who desire only their good, the young harm themselves chiefly.

I have heard it said that the church is for weak-minded people. What do you think of the statement?

I am, of course, embarrassed by this question; I belong to the church. The finest characters I have ever known, the best thinkers, the most unselfish, the most radiant spirits, have been men and women who belonged to the church. Theodore Roosevelt belonged to the church. He may have been weak-minded, but very few ever found it out! William McKinley belonged to the church; George Washington belonged to the church; Gladstone belonged to the church; Woodrow Wilson belonged to the church; President Coolidge, Governor Smith, and practically all of the young people in this auditorium belong to the church. My father and mother belonged to the church. If only weak-minded people belong to the church, then weak-mindedness is a powerful thing.

Is the organist who plays for you the one who was in Ocean Grove about thirteen years ago?

He hardly looks old enough for that. How about it, Mr. Shackley? Yes!

Why is it that so many sons and daughters after they are married lose their love for their mothers?

I wonder whether many sons and daughters ever lose their love for their mothers. The new affection, with its new surroundings and obligations, will, of course, cause them to reshape the program of their lives. They will not be able to see so much of their parents as they did formerly; but seldom does their affection for their parents fail to grow and deepen and take on new understanding. The young person who under any circumstances loses his love for his mother loses one of the most refined and holy things, one of the most profound emotions, that the human soul may ever know. Have a care, young people, too, that you do not *seem* to hold less dear, to regard less highly, and to love less devotedly.

Do you think one should join a church in which a member is very immoral?

I do not think that any one should remain out of the church because of the personal shortcomings, however vicious, of a single member in the church, or of several members in the church. Your relationship to the heavenly Father and your responsibility to Him for rendering service and for associating yourself with those who truly follow Him should never be conditioned upon the hypocrisy of other people. Join the church by all means, the one to which you feel yourself most drawn. Give it your loyal support; do your best to assist those who are true and worthy to "cleanse the temple," to strengthen the hands of the minister, and to make the influence of the gospel a potent factor in the life of the community.

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What can I do to increase my faith?

Use the faith you have; pray the great prayer of the doubter, an omnipotent prayer it is, "Lord, I believe; help Thou mine unbelief." Lean upon your faith. A correspondent of the writer said some time since that faith or trust and worries or doubt cannot live side by side in the heart.

Have the Eskimos a religion?

The Eskimos are now, as a rule, Christianized. Their religion is generally, to a degree at least, the Christian religion. Their original faith was one of spirit-worship.

How may one help keep the Eighteenth Amendment and the Constitution?

First, by observing the law; second, by using your influence to see that it is observed and enforced. Without making yourself obnoxious, speak a word for prohibition when others speak against it. Just at present the loud noise is on the "wet" side. It takes only a few to make the impression of a great multitude. Write a letter to the newspapers expressing your opinion. Think, work, speak out, and pray for prohibition.

Would you call yourself a Christian if you really wanted to go to a fortune-teller occasionally?

Well, I certainly would conquer the desire. Do not waste the money. Do not throw away your time. Refuse to be foolish. Many a Christian has desires that are not what they ought to be. Chris-

tian testimony and experience should help to overcome them. A person's Christianity means very little to him, after all, if it does not render assistance at the point of his weakness and in the hour of his need.

What did you mean when you said evening clothes could be worn at the young people's banquet?

I am very sure that I did not make myself clear. I did not mean that it would be necessary for any one to wear evening clothes; indeed, I did not plan to wear them myself. I merely meant that those who had them might. But perhaps that suggestion was not all that it should have been. This is an informal and democratic crowd; and evening clothes are not a primary requisite, you may be sure.

Do you not think that it would be fine to make Mothers' Day a Parents' Day? Would this not be truer to the spirit of "Honor thy father and thy mother"?

I like much better a Mothers' Day and a Fathers' Day. Perhaps we could have a Parents' or a Family Day too; but let us always have a Mothers' Day, when we shall think of Father too; and always when we wear a flower for Father on his day, we shall wear another in our heart for Mother.

Why is the Christian Endeavor party sailing to London on a "wet" ship?

Because and only because there was no ship of the United States Line available for our large party. We had to sail at a particular time because of the dates of the World's Convention held in London under the direction of the British Christian Endeavor Union. General Secretary Gates of the United Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass., communicated first with the United States Line. Their Boston representatives were most courteous. They offered to assist us in every way possible; but with only six available ships, and the July congestion ahead of them, and with their sailing-dates fixed, they simply could not handle our party of seven hundred. We have made perfectly clear to the line carrying us our prohibition principles and practices, and each individual of our party will receive a personal communication dealing with this matter before going aboard. Let it be understood that we have had from the company handling our delegation the finest consideration. Its officers have left absolutely nothing to be desired in the way of attention to our social standards and appreciation of them. So far as Christian Endeavor is concerned their liner will be bone-dry. But we wanted to sail on a ship of the United States Line. We tried to. The speaker's immediate family, which returns later than the delegation, is even now seeking accommodation so as to come back under the American flag. My friends, there are not enough dry vessels for dry voyagers.

WE FINISH TO BEGIN

"We finish to begin." Always we stand in an exit and at an entrance. Forever one day is behind us, another is before.

"We finish to begin," but what does it mean? The blotters in the various police courts of the great cities show the record of crimes committed by outlaws who prey upon their fellows; the morning press records deeds of violence perpetrated upon society by evil-doers who finish one day of evil but to begin another.

The laboring man who skimps his work, who gives less than an honest day for his wage, who as a leader fastens upon his fellows ridiculous rules and regulations, with a system of inexcusable fines that place a premium upon inefficiency if not sabotage, who talks about society as owing him something when he is in reality earning little or nothing, who in thinking and acting for himself forgets or despises the general public, which has been long-suffering, but which has suffered too long already, finishes only to begin. Will this slacker worker continue to misrepresent the great body of his fellows, prejudicing their honest cause, robbing them of the sympathy they need and should have? Will he continue to play into the hands of those he seeks to destroy, not only rendering hopeless his own ill-advised program, but thwarting the purposes of the wise and patriotic

leaders who seek to safeguard the rights of the toiler and to win for him a larger place in the industrial and social order? He has finished and he will begin, but has he finished to begin?

The employer who turned grimly from the great war, saying, "Now that we have won, we must quickly get back to business as usual"; the employer who failed to realize that things would never again be as they had been, who was surprised and indignant because foreign-born peoples who had been called "Americans all" when disaster was threatening the Allies, resented in bitterness being treated like "hunkies and Polacks and dagoes" after the armistice was signed, who refused conferences, who denied collective bargaining, who shut the door in the face of chosen representatives of his workers, who employed under cover men spies, who found an ever-ready weapon in the lie, and who did not stop at murder, this employer has finished, too.

What is in his mind as he faces the future? Has he learned anything from the International Harvester Company's demonstration of the participation of labor in the control of industry, a demonstration that recently and for the first time in history revealed workers by their own votes reducing their own pay when the business was found unable to maintain the higher wage? Has he heard of the shop committee in such institutions as the Colorado Fuel and Iron Company Rockefellers? Does he know anything about the results that have come to great department stores through profit-sharing with employees? Has he an open mind and a new heart? Has the worker,

has the employer, an open mind and a new heart? They have finished, and they will begin; but have they finished to begin?

There are business men who during the financial stress and strain of the immediate past drifted out of the lives of their sons and daughters. Foolish indeed should I be carelessly to censure them. They may have faced the specter of financial disaster and gone to death grips with bankruptcy. Not all of them by any means have made a deliberate choice between honor and business. Nor have all of them been carried away by the passion for success as measured by gold. But what they have lost not all the gold of Midas could restore; and what their children are losing no accountant will ever be able to compute.

Ah, sad it would be if we but finished one day if there were no new day to begin! What you have written you have written, but you have not written all. The page is full, but the book is not completed; turn the page. Turn the page this afternoon.

Has the day been disastrous to your plans, or has it brushed the hand of death across your brow? Has it witnessed the wrecking of cherished ambitions or the loss of trusted friends? Has it overwhelmed you with physical pain and mental anguish? Well, the day is finished, and all of these are tragedies of the past. Begin again.

Or has this day brought joy and peace to your door? Has it carried for you "apples of gold in pictures of silver"? Ah, then you are ready with singing lips and shouting soul to begin anew.

Then what of this beginning? How shall we begin? Merchants make inventories and take account of stock, and we plan in a more or less definite way our program of work and of pleasure. But as we look back, how futile it all appears! We do our best; we honor our clearest judgments, and we should; but how utterly impossible it is to anticipate the happenings of a single day!

There is absolutely nothing that we can do to assure ourselves health, success, and happiness. Each day is for all of us a land of mystery, with many a river of doubt and many an unmarked crossing. We may win and we may lose. We may greet our ships as heavy-laden they return from distant seas, or we may wait for them in vain. We may live, and we may not. We may hold the home lines firmly, or death may break through our last defenses and leave a smoldering ruin in our heart. We do not make the weather, and we are seldom good prophets. There will be winter and there will be summer, but who shall tell us truly, "If winter comes, can spring be far behind?"

Always we are at the beginning; but the end, and even the next step, is hidden from us. The pathway we travel unfolds as a road through the deep forests and sunny open places of an ever-changing country. We are beginning a journey to-night, a journey that calls for a guide. There are those by my side who went with me to the gates of death and back again, but neither they nor I would care to face the future without God. He knows this way. He is master of its mys-

teries; to Him it has no terrors; and I am safe when by His side.

We finish to begin. I am glad. We may not know; but we do hope, hope with the hope that springs eternal in the human breast, hope with the hope that sends men and women forth with radiant faith to dare the great adventure. Always we are at the beginning, and we are glad, glad to have lived, glad to be alive.

THE QUESTION PERIOD

I am a student about to complete my studies for a mining engineer's degree in one of our best technical schools. Developments of the more recent months in the industrial situation have stirred me to a new sense of the material perils involved. In this and other ways I have a new feeling of civic responsibility and privilege. I should like to put my life where it would count for most. Would you advise leaving my mining engineer's work and turning to industrial engineering?

I would say first of all that it is not necessary for you to change your course, to turn from mining engineering to industrial engineering in order that you may take a definite and vital part in civic affairs, in order that you may make your contribution toward the solution of the problems of your community and country. If you are fully satisfied that mining engineering is the thing that your talents and enthusiasm particularly fit you for, go forward and complete your course. I know several mining engineers who

are splendid examples of all-round good citizenship. On the other hand, if you find yourself dissatisfied, and for sound reasons begin to feel that you have made a mistake in the selection of a life-work, you cannot afford longer to delay readjusting your schedule. It will be necessary for me to see you personally to give you more specific advice.

I wish to enter full-time Christian work. Which institution do you recommend in or near New York City?

There are several splendid institutions in or near New York City. It is impossible for me on the air to be more specific than this, but I should be glad to speak personally with the one asking this question.

What does the Bible mean when it says that it is as hard for a rich person to get into heaven as for a camel to go through the eye of a needle?

It means that riches are always a very great temptation. It means, too, that a person who makes riches of primary importance in his life misses the truer things. It does not mean that a rich man cannot enter heaven. Many rich men are truly Christian, Christian in their personal faith and Christian in their public practice. The eye of the needle referred to was one of the gates in the wall of Jerusalem through which a camel could not pass until the burden he carried had been removed from his back. You will at once catch the significance of the figure.

What is the sin against the Holy Ghost and what do the passages of the Scripture about it mean?

There have been many and varied opinions as to what constitutes the sin against the Holy Ghost. Personally I am persuaded that the only sin which is final is a man's final refusal to accept Jesus Christ in personal faith and public practice, his final refusal to follow the call of his conscience, his final rejection of the true and good. Surely the vilest sinner may return, and was not the thief on the cross in the last hour of his life given an abundant welcome?

Would it be possible to have a less expensive banquet than the one you thought of having at 2.50 a plate?

I certainly hope so. This is too much money for us folks. We shall try.

It makes me very sad to feel that this is the last of the conferences. It will be a long summer, and I wonder whether you can tell us what we may do to carry on, what we may do to make these days worth while.

I am glad that this question has been reserved for the last. It is the great question. These have been wonderful days, but the five months which are ahead of us will prove whether they have been lasting in their values, permanent in their influences. It is one thing to march in a torch-

light procession on the Fourth of July. It is another thing to practice patriotism at the polls and in the every-day activities of life. It is one thing to go to church on Sunday, sing in the choir, usher in the afternoon, speak in the young people's service at night; but it is another thing to live the Christian life consistently in the office, the shop, and the home during the rest of the week. Yes, these have been wonderful conferences—splendid music, marvelous audiences, and a glorious spirit; the real test is in front of us. Some of you will cross the continent, and others of you will cross the Atlantic, and all of you will have vacations somewhere before we come together again.

I have no inclination to preach to you in answering this question, for I feel myself one of you. Everything that I have said I apply directly to myself. Shall we not covenant together to make these next five months a demonstration of what we have heard and seen and felt and highly resolved in the happy afternoons we have spent together? I have come to have a deep affection for you all, and more; as I have looked into your faces and felt the pulse of your purpose, my faith in youth has been immeasurably increased. I shall trust you to be fine and true. I shall "trust and not be afraid."

Years ago I heard a story of a young British officer who during the South African campaign was seriously misunderstood by his associates. He kept himself aloof from the crowd; he was quiet and apparently not at one with his mess-mates. In the discharge of his duties he was

above criticism, but he was different. He fell mortally wounded before Ladysmith. As he lay dying under the tent of a rough field-hospital, his colonel bent above him, and heard him whisper these words, "I have seen the face of my king in a country that is very far away." Then his fellow officers understood him better. His mind and soul had been filled with one picture, the picture of his king and country. The vision of his duty had completely mastered him.

I leave that word with you, my friends. You, too, have seen the face of your King in these days. Keep His face before you as you scatter now to the four points of the compass. God bless you, and give you happy, worth-while times. God keep you, and bring you back again the first Sunday in October.

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